



OUR NEGRO AND INDIAN MISSIONS

1935

The Commission for Catholic Missions Among the Colored People and the Indians

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Its Organization and Its Work

THE need of an organized national effort to preserve the Faith among the Catholic Negroes and Indians was voiced by the American Bishops at the Second Plenary Council. It was, however, the Third Plenary Council, in 1884, which actually effected the constitution of a permanent Commission for this object. According to its plan, the Commission was to consist of a Board of Directors composed of three members of the Hierarchy, assisted by a secretary. Its funds were to be derived from an annual collection which the Bishops of the Council ordered to be taken up in every church in the United States on the First Sunday of Lent. These acts of the Council were formally approved by the Holy See and the Commission began to function immediately.

During the forty-nine years of its existence the Commission has assisted, to the full extent of its resources, practically every Indian and Negro mission in the United States, including Alaska. Some have required help only in their infancy, while others have been dependent upon it, at least in part, during this entire period. The Commission has supported the Bureau of Catholic Indian Missions in Washington, which in turn has rendered invaluable services to the Catholic Indian schools. Before the creation of other agencies for the home missions, the Commission assisted missionary work among the Mexicans of the Southwest. Its scope is, however, the maintenance and development of religious work among the Negroes and Indians of the United States.

All communications concerning the business of the Commission and all remittances are to be addressed to the Secretary, Rev. J. B. Tenny, S.S., D.D., 401 Michigan Ave., N. E., Washington, D. C.

OUR NEGRO AND INDIAN MISSIONS

ANNUAL REPORT OF THE SECRE-
TARY OF THE COMMISSION FOR
THE CATHOLIC MISSIONS
AMONG THE COLORED
PEOPLE AND THE
INDIANS

January, 1935



A SERVICE RECORD OF SIXTY YEARS
Sister M. Baptista, O.S.P., Leavenworth, Kansas

OUR NEGRO AND INDIAN MISSIONS

An Appeal in Behalf of the Negro and Indian Missions of the United States

DEARLY BELOVED BRETHREN:

THE claims of the Negro and Indian missions upon you for support are founded upon our Divine Savior's own order of salvation. That order centers upon the sacred mystery of the Redemption. The Bishops of this country in their last plenary council simply translated into terms of law one of your obligations under God's plan of Redemption, when they decreed an annual collection in all the churches in the United States for the furtherance of the work among the Negroes and the Indians. The Father of Christendom, who summons you this year to commemorate the Redemption with prayerful hearts and works of self-denial, also urges your continued support of these missions.

By the loving sacrifice of His life, our Divine Savior redeemed all mankind. He broke down thereby the unsurmountable barrier that man's sin had erected between God and himself. But His divine love was not content with opening to all the way to heaven. His blood consecrated the spiritual ark of salvation, the Church, which He created to be a haven of protection and a repository of new life for the redeemed. Indeed, He Himself abides forever in the Church and shares with us His own love and spirit and life. These inestimable blessings it will be your privilege to appreciate more fully and to share more abundantly during this holy year and during this holy season of Lent.

To prove yourselves worthy of these priceless graces and to enable yourselves to share in them effectively, you must respond to the stirring of the life of Christ within you. It is not enough to make your own salvation the object of your efforts. The Christian must love the Savior by loving the Church, which is His Body; he must serve his Redeemer by serving the members of the Church, who are the members of Christ; he must strive with the Church to bring the fruits of the Redemption into the lives of those outside the fold. Only in this way will he have the seal of Redemption stamped upon himself.

The Church continues the work of the Good Shepherd in the Negro and Indian missions. One of the great passions of His life was to seek out and to minister to the forlorn, the afflicted, and the destitute. In the Church and through her, the Shepherd of Souls now brings, not only sympathy and comfort, but the true life-giving virtue of His Redemption, to the thousands of Indians and Negroes who have been gathered into His fold. It is He that acts, as of old, through the five hundred apostolic priests who are laboring to fill up His fold and who are guiding into it every year almost five thousand souls. In the persons of the two thousand religious women who teach in the Negro and Indian mission schools, He feeds and cares for the lambs of His flock. But, besides these faithful assistants, He depends upon the clergy and the laity of the rest

of the Church to collaborate with Him in this saving ministry. It is their privilege and their duty, by their sympathetic interest, their prayers, and their material assistance, to make the merits of the Savior's plentiful Redemption available to the poor, lowly, underprivileged children of God. It is their need, and because of this, the Good Shepherd's own need that gives these missions a claim to your generous help.

The Good Shepherd laid down His life for His sheep. His example and words teach His followers that there is no redemption without sacrifice; that there is no sharing in the Redemption for yourselves and none for your brethren, in so far as you are concerned, without sacrifice on your part. If any man would follow Him along the road to Calvary, which alone leads to heaven, he must deny himself for Christ the Lord's sake and for his brethren's sake. We appeal to you, Beloved Brethren, in

His name to cooperate in His redeeming work among the Negroes and the Indians by contributing something that it will cost you sacrifice to give. Only such deeds of self-denial will bring upon you the blessing of the Savior. The beloved disciple reminds us: "We have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his heart from him: how doth the charity of God abide in him?" (1 of St. John III, 16, 17).

✠ DENNIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

✠ PATRICK CARDINAL HAYES,
Archbishop of New York.

✠ MICHAEL J. CURLEY,
Archbishop of Baltimore.

III PLENARY COUNCIL AND THE COLLECTION

"In universis harum regionum diocesibus quotannis, prima Quadragesimae Dominica, collecta fiat, et summa inde proveniens mittatur ad commissionem pro missionibus domesticis (i.e., Nigrorum et Indorum) instituendam. Hoc vero modo distributio fiet. Pecunia ex hac collecta primae Dominicae Quadragesimae derivata in diocesibus, ubi Societas pii Operis de Propagatione Fidei jam existit, tota impendatur a commissione in juvandis Indorum et Nigrorum missionibus." Concilii Plenarii Balt. III Acta et Decreta, Tit. VIII, Caput II.

Survey Of Negro Missions

THE NEGRO MISSIONS exhibit many of the unobtrusive virtues of the Negro race itself, patient courage, benevolence, humble-mindedness, and strong faith and trust in God. They also share the strength of the race, its stamina, its fecundity, and its progressiveness.

Everyone of the Negro missions has borne the full brunt of the depression and has stood the severe test. They have come through these five critical years yielding scarcely any of their hard earned gains. What makes the achievement remarkable is that they have no financial endowment and only slight resources of their own. Their chief strength has been a richer and more dependable endowment, courageous hearts which have not been baffled by difficulties. Priests, Sisters, and people have conducted themselves admirably. No parishes have been abandoned, and only three or four small

schools out of more than two hundred have been suspended. Nowhere has the work slackened; on the contrary, it has generally been intensified, and effort has even found new objectives to attempt.

During this time, moreover, considerable progress has been made. One has to think back to 1929 to appreciate its extent. During these five

Five-Year Progress years, twenty-three additional churches have been built and almost the same number of new, distinct mission-parishes have been created. The number of

priests engaged exclusively in work among Negroes has risen from 208 to 243, a gain of thirty-five active workers. Ten new schools have been opened, and the attendance of Negro pupils in the Catholic schools has increased slightly, about five per cent on the average.

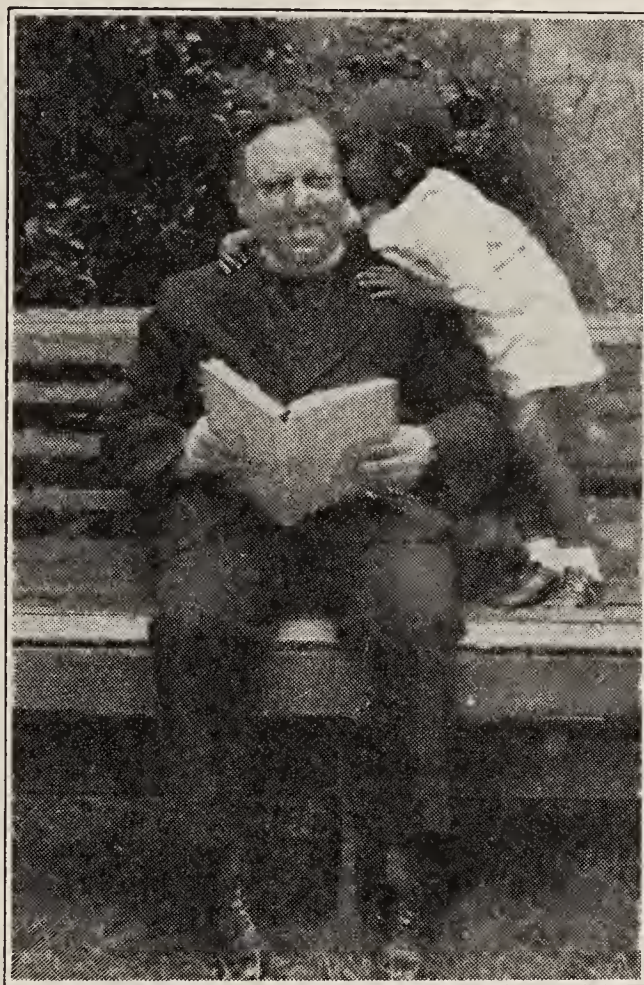
Conversions

The fruitful missionary character of the work is revealed by the number of

reported converts, which was almost nineteen thousand persons during the past five years. To see the significance of this, it should be observed that the total number of converts to the Church in the entire country, including the Negro converts, is about forty thousand annually. This contrast shows the intensity of the zeal of Priests and Sisters in spreading the Faith among the Negroes as well as the success of their efforts. Yet, their functions are not exclusively missionary.

Their missionary achievements have been accomplished along with the assiduous fulfilment of the ordinary duties of the ministry. Furthermore, a comparison with the foreign missions shows that the Negro missions exercise an influence in propagating the Faith equal to that of the Chinese, or almost any other, missions. The repeated remarks in the following pages about the fertility of the work are not idle rhetoric. They are substantiated by facts and figures.

During the past year, new churches were erected at Lafayette, La., and in



ALL THINGS TO ALL MEN



GUARD OF HONOR

Rev. Joseph Wareing, S.S.J., Wilmington, N. C.

the southern states is significant. This fact makes it clear that a well-placed Negro mission is regarded there as a practicable project, not an experiment. For the Church in the South the period of experimentation is past. Long experience has shown what can be done there.

Prairie Basse, La., which is in the Diocese of Lafayette. A new parish was

Recent Achievements

also organized in Lafayette and put in charge of the newly-ordained Negro priests of the Society of the Divine Word. These are the first-fruits of St. Augustine's Seminary at Bay St. Louis, Miss. A new mission establishment, consisting of church, school, rectory, and convent, was erected at Southern Pines, N. Car., by the zealous Bishop of Raleigh. A new school for Negro children was opened in San Antonio by the Sisters of the Holy Ghost. A new Negro parish is being formed in Natchitoches, La., and a church is being built for them. Preparations for a Negro school in Detroit have been almost completed.

Three out-missions have been organized in the neighborhood of Richmond, Va., at Columbia, Cartersville, and Fulton. In two of these places schools have been opened. All of these stations are

New Openings

being served by the Josephite Fathers of St. Joseph's parish in Richmond. The formation of other little congregations is reported in other places, such as Austin, Orange, and China, Texas; El Dorado, Ark.; Ocean Springs, Miss.; Cassard Lane, La.; Spencer Mountain, N. Car.; Evansville, Ind.; and Wichita, Kans.

That most of these openings are in

These new projects represent, then, tangible expectations. Caution, accentuated by the depression, sees in them definite possibilities.

The nucleus of groups of this kind is usually a few Catholic families from one of the older missions. The humanity and the religion of the Catholic Church draw others to them. The formation of the little congregation in Wichita, Kansas, is a typical example of such beginnings. Several years ago the posi-

Birth of a Mission

tions of Negroes in the lowest paid occupations in that city were demanded by the unemployed whites.

Although there was only a single Catholic among them, these Negroes sought the counsel and help of the Rt. Rev. Msgr. Wm. Farrell, the pastor of the Cathedral. He and an assistant priest, the Rev. Leon McNeill, took an active interest in their cause. That better contact and cooperation might be secured, the use of a vacant house was offered by its Catholic owner as a community center. Many of the visitors became interested in the Church. Soon the upper floor was fitted up as a chapel by Catholic ladies. Recently thirty-five adults were confirmed. During the summer a religious vacation school with an attendance of 170 children was conducted there. In the meantime, one of the active leaders in the movement, a Catho-

lic lady, Mrs. Nora Dillon, has collected a thousand dollars for a chapel. In such ways are the seeds of new Catholic congregations sown and fostered.

Another encouraging sign of the times is the recent entrance of several new religious societies into the Negro mission field. The Dominicans took over last year the mission in Raleigh, N. Car. The Holy Cross Fathers are organizing the new congregation in Austin, Texas, and the Benedictines have taken charge of a similar

**Welcome
Recruits**

tained mainly by the efforts and sacrifices of the Priests, Sisters, and people. At the same time, they acknowledge, as may be seen in the following pages, the vital importance for them of the aid which they have received from the Commission. The amount derived from the collection for the Negro and Indian missions has been divided among so many that none has received a large amount. These small sums have, however, in many cases made possible the continuance of fruitful work. During the past three years no part of the col-

**A NEW MISSION
OPENING**

School at Cassard
Lane, La., Rev.
Joseph P. Van
Baast, S.S.J.



work in Atchison, Kans. A new Negro mission is not self-supporting. These religious societies have strong support behind them and their work. Their efforts need not be cramped, nor all but monopolized, by the stern necessity of securing money to support their enterprises. Incidentally it may be said that this is one of the difficulties that confronts the Josephites and the members of the Society of the Divine Word. They furnish most of the priests engaged in Negro work but have no outside sources of revenue.

The Negro missions have been sus-

lection has been allocated by the directors for new buildings or for the creation of new enterprises. The maintenance of the established missions seemed to them to be paramount and to require all of the available funds. This need still exists, for the Negro has not yet experienced any appreciable benefit for governmental schemes of relief. The Negro missions will urgently need during the coming year the help they derive from the collection. The value and fruitfulness of their work entitles them to generous and effective support.

Negro Apostolate in the Metropolis

NEW YORK

Rev. Michael Mulvoy, C.S.Sp., pastor of the Church of St. Mark the Evangelist, says, "We are happy to report that spiritually our people here might be ranked with the foremost. Thrice weekly the evening devotions are well attended, as are the frequent novenas and the annual mission. Since our last report, over one hundred adults have come into the Church. In this great Negro center there seems to be a pronounced turning to the Catholic Church, not only for spiritual needs but also for the right solution of economic and racial problems.

with real zeal, as the baptism of 247 adults last year shows.

Rev. Timothy Shanley, pastor of the Church of St. Benedict, needs at least \$12,000 a year to carry on the missionary activities of St. Benedict's Parish, the parochial school, St. Benedict's Day Nursery in Harlem, the mission at 112 East 86th Street, and the new convent established at 322 West 53rd Street this year. Only for the help given to the colored nuns, they could not exist. His school, which is in charge of five colored nuns, is not large enough to accommodate the children who are seeking admission. At the present time he is using



Sewing class at the Social Service Center for Negroes in Baltimore, which is conducted by the Mission Helpers of the Sacred Heart. Only one of its many activities. Similar centers are active in other northern cities

"Our people are honest and hard-working; they are slightly better off than they were a year ago. We find it extremely difficult, however, to meet the ordinary expenses of the parish."

Rev. William R. McCann, pastor of St. Charles Borromeo's, needs help for the better maintenance of the parochial school and of an effective system of parish visitation. He and his three young assistants have inaugurated an apostolate for the Negroes of Harlem that is proving to be fruitful. They have thrown themselves into the work

also the basement of the church and the social hall. Although this is the oldest of the Negro congregations in the city, its equipment is inadequate.

We also call attention to the three Spanish-speaking churches and one mission recently established. Two of these churches serve colored people from the West Indies and Porto Rico. The parish of Santa Agonia is predominantly colored.

(REV.) J. FRANCIS A. MCINTYRE,
Chancellor.

The Work of the Josephite Fathers

How some of our Fathers manage on the poorer missions is a mystery to me. Nevertheless, they are succeeding in carrying on their work, and that with increasing effectiveness. Only in a few rare instances has the work been at all curtailed during the depression.

Most encouraging is the record of 1,300 converts reported by our Fathers last year, the largest number yet made by them in a single year. More fruitful results from their work appear also in other matters; for instance, Baptisms numbered 3,507, First Holy Communions, 3,123, and adults under instruction, 532.

We are maintaining sixty-six mission schools, ranging from simple rural schools to complex city plants, in which 12,951 pupils are taught. In these schools there are 239 Sisters and seventy-four lay assistant teachers. Only one school has been closed in all our missions since 1929 and, by way of compensation, we have opened several others elsewhere.

Such visible evidences of God's care

leads us to hope that His sustaining hand will remain with us yet a while. Nonetheless, the strain on the human element is terrific.

We now have ninety-five Josephite Fathers engaged in full-time work on the colored missions. They are in charge of 66,927 Catholic Negroes. Although only one-third of the priests who are engaged exclusively in work for Negroes are members of our Society, we are caring for fully one-half the Catholic Negroes who attend churches of their own. That represents a tremendous load. Yet we even had courage to begin three new missions last year using rented quarters for the purpose. Orange and China in Texas, and Ocean Springs in Mississippi, are the locations of these newest ventures.

Last year Epiphany Apostolic College, our preparatory house of studies, enrolled eighty students. In our novitiate at Newburgh, New York, we have seventeen novices. Our St. Joseph's Semi-

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PREPARING FOR THE NEGRO MISSIONS

Faculty and students of St. Joseph's Seminary, Washington, D. C.
His Excellency the Apostolic Delegate (center)

A Growing Apostolate

LAFAYETTE

The work among the Negroes in the Diocese of Lafayette continues to show signs of progress. We need at least the same appropriation as last year to sustain it, though more could be used to great advantage. The appended reports will give some idea of the situation.

Several new projects have been started during the year. At Prairie Basse a chapel was erected and opened for services the first of September. At present, it is only boxed in by weather-boards and covered with a tin roof, and is without any ceilings.

A new parish plant has been built here in Lafayette, consisting of a community house for the four Negro priests ordained last May, a church, and a school. The A.B.C.M. contributed \$4,000 towards the cost, and a generous friend in the East, \$7,000. Since the congregation comprises the poorest Negroes in Lafayette, the most that we hope to get from them for the running expenses of the parish and school will be about \$900 a year. Some of the priests of the parish will probably be engaged in mission work in the diocese.

(V. REV. MSGR.) JOHN A. VIGLIERO,
Chancellor.

Much of the success of the parish in Opelousas, Louisiana, has been due to the school. Last year we had 441 pupils. Many of their parents are not able to read or write, and are careless about giving their children a religious training at home. The steady, daily influence of the teachers develops the children into practical Catholics and, little by little, makes an impression upon their homes.

Without this aid given to us by the Commission, we would have been forced to close the school and the work of years would have been injured.

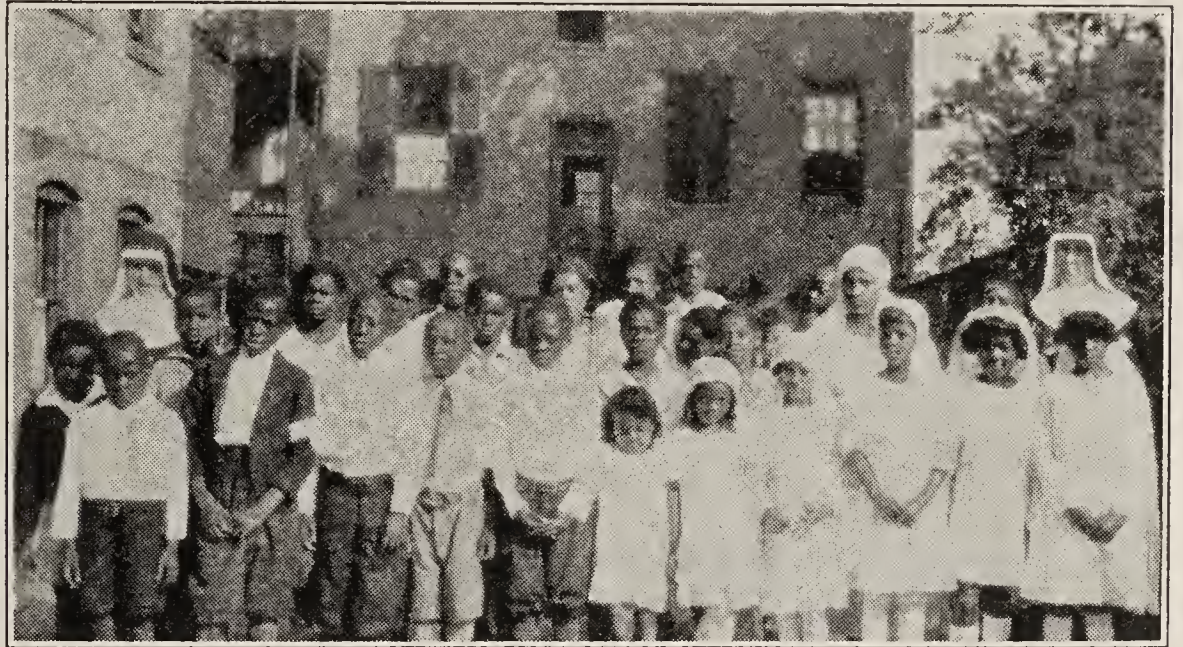
The parish comprises about 200 square miles. We say Mass in a little public school twelve miles from town for the twenty-five families. At another school about six miles away Mass is said occasionally. In another district about seven miles from town, there is need of a chapel, where Mass could be said regularly. It is too far from here for the people to walk to church. These people have been neglected for years and many have drifted away from the Church. There are two Baptist chapels in this section and many are Baptists.

(REV.) EUGENE L. A. FISHER, C.S.Sp.,
Opelousas, Louisiana.



This is the rural mission school at LeBeau, La. It is typical of a dozen others in the far South. The Negroes are eager for education, especially Catholic education

These public school pupils in Baltimore, Md., and many others elsewhere, are instructed in religion by the Sisters. Less than half of the Catholic Negro children are in Catholic schools. The reason is lack of accommodations



We make an average number of converts, but in this community, reclamations are more numerous and bring almost as much joy. Our two churches are filled every Sunday at the Masses. At Rideau, for lack of pews, people have to bring their own chairs. Even though our people are impoverished, they make up in piety for what they are unable to put into the collection basket.

(REV.) WM. J. REICHMEYER, S.S.J.,
Lebeau, Louisiana.

One indication of the development of the parish of St. Edward in New Iberia, Louisiana, is the growth of the school which opened in 1918 with forty-two pupils. In 1934 the enrollment reached 324, which included fifty high school pupils. The high school gives a teacher training course and its graduates are awarded State certificates which entitle them to positions in the public schools.

The work of the school is buttressed and followed up by systematic visitation of the homes of the people of the parish. The result has been an improvement in both the religious and physical condition of the people. Parents have been reunited, negligent persons brought back to the Church, and conversions effected. Sanitary conditions, and with them the health of the people, have been bettered. Though this work has its depressing side because of the poverty and misery of

some homes, the least little good which one is able to do brings its own happiness.

(REV.) IVAN V. HUBER, C.S.Sp.,
New Iberia, Louisiana.

The past year has been one of misery for our poor people of the Grand Coteau parish. Dependent as almost all of them are on the white people of these parts, they are feeling more than ever before the effects of poverty. Most of them are tenants; and, as the planters have been unable to make ends meet, real destitution has been the hard lot of the Negroes.

Spiritually the picture is far brighter. A very large number of married men and young men monthly approach Holy Communion in a body. There were also very large first Communion and Confirmation classes. The yearly retreat for the women and girls and for the men and young men at Sacred Heart Convent was made with great fervor and was better attended than in preceding years. The free school conducted by the Religious of the Sacred Heart has a larger enrollment than before.

(REV.) P. J. WECKX, S.J.,
Grand Coteau, Louisiana.

(Continued on page 12)

Changing Religious and Moral Attitudes

BELLEVILLE

Our work amongst the Negroes of southern Illinois has progressed normally during the past year. As in all sections of the mission field, there are bright and dark patches.

In our section, one bright spot is a seemingly strong undercurrent movement amongst Negroes towards the Catholic Church. I think that the radio, the general feeling of change which amounts almost to social unrest, and the fact that for the first time since Emancipation the Negro political bloc is split wide open, explain partially at least this new situation. These factors cannot, of course, produce conversions; but they are creating in thinking Negroes an attitude of mind which in the near future may issue in interesting spiritual results. At any rate, it is already evident that the old revivalistic, shouting kind of religion must give way to a prayerful and thinking religion; in this transition the Catholic Church is bound to gain.

The dark side of the picture would take too long to paint. We have kept our schools open, thank God, but what a struggle! With more than a third of the Negro population on direct State relief, the old county farm mentality is creeping into homes, and children and

youth are acquiring a false concept of life and of the functions of the State.

Formerly we received some help from the local white parishes, but now most of them have their own troubles. I hope the Commission will increase its allowance this year, not that we would want to diminish the help given to other poor missions, but simply because we need all the help we can get.

(REV.) P. HARRINGTON, S.M.A.,

E. St. Louis, Illinois.

A Growing Apostolate

(Continued from page 11)

Holy Rosary Institute and Norman School was able to carry on last year with the help of God and the assistance of the Commission.

Though we had fewer boarders, we had more day scholars than in the previous year. Of course, we had to be satisfied with the little that was offered us for board and tuition.

All our graduates again received first class teachers' certificates from the State Department of Education.

(REV.) H. J. PATZELT, S.V.D.,

Lafayette, Louisiana.



GROUP OF RETREATANTS, BALTIMORE

Rev. C. B. Winckler, S.S.J. (left)

Missions in Industrial Communities

BUFFALO.—There is a spiritual awakening among some of the colored people of our diocese. They are beginning to seek a church that will satisfy them. We have had 162 converts during the past year, this brings our Catholic Negro population to over 750.

A large influx of Negroes into Buffalo and Lackawanna seeking employment in our steel mills, is increasing our Negro population.

✠ WILLIAM TURNER,
Bishop of Buffalo.

DETROIT.—The Parish of St. Peter Claver is preparing to start a parochial school. The school will open with three grades and then one grade will be added each following year. Arrangements are now being made to secure Sisters to conduct the school.

(RT. REV. MSGR.) J. M. DOYLE, V.G.,
Detroit, Michigan.

MILWAUKEE.—Since a large majority of colored folks are still unemployed, we cannot expect much help from them. In fact, not a single member of the parish is able to give any appreciable aid. The attendance in our school has dwindled considerably, for many of the parents of the pupils are not even able to pay their carfare to the school.

OMAHA.—St. Benedict's Mission has a fine school, which was erected mainly by the help of the A.B.C.M. On this, however, there is still a large debt. The mission is almost entirely dependent upon outside aid. Last year the expenses of the church and school were \$4,200, towards which the parish

contributed less than \$600. The people are too poor to do better. The priest receives neither salary nor maintenance. These items are donated by Creighton University. Unless the Commission can aid us, it will be extremely difficult, if not impossible, to maintain the school.

✠ JOSEPH F. RUMMEL,
Bishop of Omaha.



A BOSTON TRIO

From the new Catholic Negro community house in Boston, Mass.

BOSTON.—A large and handsome community service building in the Roxbury district of Boston was recently dedicated. This will serve as a new center for the work of the Sisters of the Blessed Sacrament among the scattered Negro Catholics of Boston. Three Sisters are engaged in visiting the sick, helping the poor, conducting classes of religious instruction, and in promoting social activities.

New Congregations Budding

CHARLESTON

We are proposing to build a new church at Catholic Cross Roads, for the old building there is beyond repair and is, besides, too small for the increasing congregation.

We receive repeated requests from the pastors in Columbia and Greenville for mission foundations. They are concerned over the growing Negro Catholic groups in those two places which they are unable to care for adequately. On account of conditions in the South, the church hall and the school cannot be used for Negroes, and they need more than just the opportunity to go to Mass. In Greenville a Negro Catholic club, which meets at the rectory, has been formed. We hope that we shall be able to take advantage of these opportunities before they pass, but with times as they are, new foundations seem impossible.

We are happy to report our first graduation class from the Immaculate Conception High School. All are Catholics, five of them converts.

✠ EMMET M. WALSH,
Bishop of Charleston.

The Seed in Good Soil

NATCHEZ

Last year a new church was built at Gulfport. It was first attended as a mission from a nearby parish. But this parish has already grown so large as to require the services of a priest of its own.

From year to year we can see the work among the Negroes growing. Priests and Sisters labor untiringly, living meagerly and submitting to many sacrifices to bring these poor people to Christ.

However, our seventeen mission parishes and eleven schools could not continue without the aid that they receive annually from the Commission. The Negro in Mississippi is poor. This is also true of our Catholics. Many have scarcely the necessities of life. God only knows how others subsist. During these times the lot of all has been extremely hard. Many children come to our schools almost famished, and they are grateful for the little lunches which the good Sisters must somehow provide.

✠ RICHARD O. GEROW,
Bishop of Natchez.



The first graduates of the Immaculate Conception High School, Charleston, S. C., the youngest of the thirty-five Catholic Negro high schools. These graduate annually 250 scholars. Their total enrollment is 3,500 boys and girls

Glimpses of Southern Missions



ALEXANDRIA.—I am about to give out a contract for a new colored church in Natchitoches, Louisiana. A friend has given the money for the purchase of the land and for part of the construction. This place appears to be a splendid field for new work.

Besides the help required for the support of the missions, help is needed for the restoration of the Holy Ghost School, Marksville. This building has been condemned as unsafe. A new room must be built on St. James School in Alexandria. Repairs on the Isle Brevelle convent and on the Mansura colored school are necessary. These are just a few of the many crying needs.

✠ DANIEL F. DESMOND,
Bishop of Alexandria.

SAVANNAH. — The missions in Georgia to colored people are meeting with real success. The priests engaged in the work are unsparing of themselves. Besides attending to their parochial duties and the instruction of converts, they help to teach in the schools. Great praise also must be given to the Sisters who have the main burden

of the schools. They have succeeded in maintaining the nine mission schools and in keeping up an attendance of 1,900 pupils.

What limits our success is lack of workers and of means to support them. Our people are in no position to give much. They are miserably poor. It is a struggle merely to preserve what has already been accomplished. However, all are doing their best and leave the rest to God.

✠ MICHAEL J. KEYES,
Bishop of Savannah.

BELMONT ABBEY.—A group of catechists has been formed to teach catechism to Negro children living in outlying districts. These catechists are taken around to the children's homes by members of the Catholic woman's club. Within a short time we will have in operation another mission station for Negroes, at Spencer Mountain. We are anticipating considerable success from this undertaking.

✠ VINCENT G. TAYLOR, O.S.B.,
Abbot of Belmont.



FIRST CONVERT'S GRAND-
DAUGHTER, MARGARET GREEN

She and her family come 17 miles every
Sunday to Wilmington, N. C., to Mass

RALEIGH.—The continued growth of mission churches and schools during the past few years, is most encouraging. The good report of these passes to other cities and requests to open new schools are numerous. Their evident success is why the Catholic Church is generally welcomed by the colored people. The parents of tomorrow, who are being alienated from all religion by secular schools, will be difficult material to deal with. The time for an intensive development of the work for Negroes is now, not thirty years hence.

✠ WILLIAM J. HAFEY,
Bishop of Raleigh.

RICHMOND.—Portsmouth, with its population of 24,000 Negroes is a vast field, and many of them are responsive to Catholic teaching.

This year we had the happiness of bringing the first three complete families into the Church, both fathers and mothers following the lead of their children. Now our little congregation numbers 120 members. Out of seeming proportion to its size is the large enrollment in our school, 210 children. Of these over forty are Catholics, whereas four years ago we had only two Catholic pupils. The school itself has brought this about. Our main problem is the enlargement and maintenance of this all-important agency.

(REV.) NICHOLAS HABETS,
Portsmouth, Virginia.

Missions in Industrial Cities

(Continued from page 13)

ST. LOUIS.—None of the pastors or Sisters who have care of the Negroes has sufficient money for the work. St. Elizabeth's Parochial School in St. Louis can scarcely be maintained. The parish itself cannot support it. For several years it has been helped by the Jesuit Fathers of St. Louis University but they say they can no longer give any assistance.

The Negroes like their white brethren, have suffered much from the depression, and are not recovering as fast economically.

(REV.) GEORGE J. DONNELLY,
Chancellor.

ST. JOSEPH.—This district, and with it and the work of St. Augustine's Mission, have been hard hit by the depression. Our one hope is a Catholic school for the Negroes here. A zealous priest is in charge of the mission.

(V. REV.) CHARLES F. BUDDY,
St. Joseph, Missouri.

Effects of the Depression

LOUISVILLE

If the Negro missions have needed help in the past, that need is in no wise to be compared with the need which they experience at present. The colored people, I think, have suffered from the stress of hard times more than any other group. The result is that they are able to contribute less towards the support of their churches and schools than at any time within the past decade or two. The priests, who labor in their midst, are, therefore, experiencing untold financial difficulties in keeping up the activities organized for their benefit, to say nothing of inaugurating new ones.

The congregation at Briartown, near Springfield, Kentucky, consisting of approximately 850 souls, suffered a catastrophe last year in the destruction of

their combination church and school by fire. It was rebuilt, in part with money from the fire insurance policy, and in part with borrowed money. The debt incurred has placed on the congregation a burden that humanly speaking is greater than they are able to carry.

✠ JOHN A. FLOERSH,
Bishop of Louisville.

ST. AUGUSTINE.—The work in this diocese is bearing fruit. More than 100 converts were reported this year.

Twenty-five Sisters and six lay teachers are engaged in our colored schools. Their support is a heavy burden for us.

(RT. REV. MSGR.) J. NUNAN, V.G.,
St. Augustine, Florida.



CATHOLIC NEGRO HIGH SCHOOL, LOUISVILLE, KY.
Most Rev. John A. Floerssh, D.D., Bishop of Louisville (center)

Pastoral Care for Future Leaders

NASHVILLE

Our church in North Nashville, which was opened two years ago, has a membership of 130. The number varies from year to year, depending on the number of Catholic students at Fisk University, Meharry Medical College, and A. and I. State College. Connected with it is a school, which has an enrollment of eighty children, only twelve of whom are Catholics. The two-room building is overcrowded and the two teachers are overtaxed. We ought to

have another teacher and another classroom. Until this need is met, we shall be compelled to turn away, as we had to do this year, very many children.

In the Holy Family Parish there are about 350 Negro Catholics, but many of these, because of invalid marriages, and other reasons, do not attend church. The school, however, is successful. It has an enrollment of 125 children, about forty of whom are Catholics.

(REV.) M. J. NEARY, S.S.J.,
Nashville, Tennessee.

The Negro Seminary

NATCHEZ

We have this year forty-three students in high school and college. This is the largest number we have had for many years. Of these only one pays the full tuition of \$250; a few of the others have agreed to pay something.

Besides these students, there are with us seven seminarians who pursue philosophical and theological studies, while six of our novices are making their novitiate at East Troy, Wisconsin.

In August we began a colored brotherhood. During the past years a number of young men have expressed to us their desire to be brothers, and we thought it our duty to give them the opportunity of a religious life. Besides, a brotherhood at the seminary will mean, in the course of time, a considerable reduction of our expenses and an approach towards the self-support, but its beginning involves unavoidable expenses for accommodations.

The current expenses of the institution are covered to a small extent by our scholarships. However, for the greater part of our support we depend upon donations. The allotment granted by the Commission has been in the past years a most substantial help for us.

(REV.) GERARD ESSER, S.V.D.,
Bay St. Louis, Mississippi.



MISSION COMRADERY

Rev. James V. Finegan, S.S.J., Jackson,
Tenn.

The Story of the Mustard Seed

WILMINGTON

Seven years ago there were four Catholic Negro families in Wilmington. Now we have 400 Catholics. Seventy-six converts were added last year. Most of these belong to the professional classes and are persons of influence among their people. We have two most devoted priests in charge of our colored mission in Wilmington. They are doing splendid work. It would be hazardous to set bounds to what these priests could accomplish here spiritually, if they were not forced to spend most of their time grubbing for pennies to support themselves and their work.

Our most pressing problem is the maintenance of St. Joseph's School in Wilmington. Father Rebesher is finding it impossible to raise the money necessary for its upkeep. While it has 230 pupils now, three times as many more applied for admission this year. The school itself is large, and could accommodate this number, but Father Rebesher could not support the additional teachers who would be required. This, however, is a story of what might have been. I am worrying now, not about these children whom we could not accept, but about the 230 pupils we actually have, and the four teachers in charge of them whom Father Rebesher says he cannot find the means to pay. I do hope the Commission can come to his rescue, and avert the disaster of closing the school.

We have all sorts of opportunities here at present. There is one project I consider it my duty to mention in the hope that something might be done about it. It is another Negro church in Wilmington. St. Joseph's, the present church, is located in the east side of the city. It is too far to serve the Negroes who live in the west side. If we had a church there, a parish would develop.

✠ E. J. FITZMAURICE,
Bishop of Wilmington.



GRADUATES

St. Francis Industrial High School, Rock
Castle, Va.

Successful Apostolate in Oklahoma

OKLAHOMA CITY

Work among the Negroes in the diocese has been very gratifying in its results, particularly in regard to converts. The church in Tulsa is now too small to hold the crowds that come to the two Masses on Sunday. Many converts have been made there. A number of the graduates of the Catholic school are pursuing higher education in the universities. Three young women have entered religious orders, and two young men are studying for the priesthood. Many others are doing well in the world, but in a less conspicuous manner.

This school in Tulsa is now being conducted under very trying conditions. Twice as many pupils are crowded into the rooms as should be there. One Sister is teaching a large class in the church with only pews for desks. A new church should be built and the present edifice equipped for school work.

(RT. REV. MSGR.) A. F. MONNOT,
Oklahoma City, Oklahoma.

Mission Activity in Arkansas

LITTLE ROCK

In our mission work among the colored people here in Arkansas we are not making rapid progress, but we have a continuous stream of converts and we are making the Church better known to our Negro brethren. If we had the means, conversions would be much more numerous, indeed, I believe that it could be reasonably said that the conversion of the colored people in the South would be no longer a problem.

When I speak of means, I have in mind small churches, priests to attend them, and schools with Sisters to conduct them. Such things would make a greater impression on the colored people than we are now able to make with our few churches and schools, which are in many cases poor ones.

Our work here has been very much encouraged by the help which the Commission has given us. This aid has made it possible for us to carry on. Your contributions have, indeed, been a blessing to us, especially during the difficult financial situation we are now experi-

encing. Your help has been a life-saver.

One thing we have done during the past year was to have the diocesan clergy take up missionary work among the colored people. One of our priests is now in charge of our new Negro orphanage at Pine Bluff, St. Raphael's. It is now our rule that no subject will be accepted for the diocesan clergy unless he expresses a willingness, in case of need, to work with and among our colored people.

The principal project I hope to realize during the coming year is the erection of a new church for the colored people in the town of El Dorado. The property has already been purchased. The Rev. Leo Saunders, one of our diocesan priests, has recently taken over this work. He discovered only eight Catholics but believes that there is every indication of future success. Many have shown great interest. A little hall has been rented for religious services and daily evening instructions.

✠ JOHN B. MORRIS,
Bishop of Little Rock.



CONFIRMATION OF ADULT CONVERTS, BALTIMORE
Most Rev. John M. McNamara, D.D., Auxiliary-Bishop of Baltimore (center)

Auspicious Outlook in Virginia

RICHMOND

The work among the colored people in the Diocese of Richmond, especially that of the schools, holds wonderful prospects for the Faith. I trust that the Commission will by its help enable the priests, engaged in the work, at least to consolidate the gains they have made.

(RT. REV. MSGR.) FELIX F. KAUP,
Administrator.

The increase in the Negro congregation in Richmond has been remarkable. We have had fifty-one adult converts during the year besides the usual number of baptisms.

Our school, which is second to none of its kind in the State, has 537 pupils. We have ten Sisters and three lay teachers in our school. Their expenses must be paid, and this cannot be done unless we get help.

During the year three country mission churches, which had been closed for many years, have been reopened. These three churches, however, are so badly in need of repairs as to be scarcely fit for services.

(REV.) M. P. MORRISSEY, S.S.J.,
Richmond, Virginia.

We have here at Norfolk exceptional opportunities. The experience of the past nineteen years has proved that the work of a priest is all that is needed to bring many colored people into the Church. In the past, much of my time has been taken up in securing funds for the upkeep of the school. But now with the help of my new assistant I feel sure our work will advance more rapidly.

Our school began this year with an enrollment of over 600 pupils. The type of children is better; the seeds that we sowed years ago are producing fruit.

For the children brought into the Church years ago through the school are now married, Catholic families have been formed, and a new Catholic generation is growing up. Thus, in a comparatively few years, the results of the sacrifice and effort expended on the school have become evident.

(REV.) VINCENT D. WARREN, S.S.J.,
Norfolk, Virginia.



GIRL SCOUTS
St. Joseph's Parish, Richmond, Va.

The Sisters are doing excellent work in the classrooms. When our children finish here they are able to enter a high school in Washington, or if they do not enter high school, they have sufficient education for gaining a livelihood.

Mission work in Alexandria is extremely difficult because of the fewness of the colored Catholics and of their dire poverty. For this reason we are dependent upon the help of the Commission.

(REV.) JOSEPH J. KELLY, S.S.J.,
Alexandria, Virginia.

Missionary Opportunities in Alabama

MOBILE

I think there is a wonderful opportunity throughout the South just now. The colored people are anxious to come

the line, but more progress could be made if we had the means to build up our schools and churches. As it is, without the assistance of the Commission we could not even carry on.

✠ T. J. TOOLEN,
Bishop of Mobile.



THE YEAR'S HARVEST

Rev. M. P. Morrissey, S.S.J., pastor Immaculate Heart of Mary Church, Mobile, Ala.

to us but we must provide churches and schools.

We have eleven priests who are devoting all of their time to the Negro missions. There are about one thousand colored children in our schools. We had nearly five hundred Negro converts last year. One can see that the work is successful.

Lately I confirmed 112 converts at the Church of the Pure Heart of Mary in Mobile; there was also a large group this year at St. Peter's. All over the State both whites and Negroes are turning to the Church. If we had the means to support the missionaries, we could make many more converts.

We have enlarged the school at Prichard. This mission has outgrown both school and church. A church is needed at Bessemer, but we have not the means to purchase property or to build.

Real progress is being made all along

Work of Josephite Fathers

(Continued from page 9)

nary at the Catholic University, Washington, D. C., with its fifty-six seminarians, experienced a successful first year with a faculty of our own Fathers. The necessity of curtailing expenses, which led us to form our own faculty, has proved a blessing in many ways.

Individual missions may come and go, but God help the missions if the source of trained missionaries be crippled. The problem of course is elementary: no missionary seminary, no missionaries; no money, no seminary. This year we had ordained the largest class we have ever had, twelve priests. God is sending us excellent candidates. May He also put it in the hearts of the faithful to contribute generously to the annual collection for the Negro and Indian Missions.

(V. REV.) LOUIS B. PASTORELLI, S.S.J.,
Superior General.

The Texan Missions

GALVESTON

We are about to open a new Negro Mission in Austin, the capital of the State. The Holy Cross Fathers will inaugurate it. We ought to have churches at Raywood and at Orange, where there are little congregations. The Negroes at Crosby and Dayton, both Bohemian settlements, attend the white churches. The arrangement is not satisfactory, for they are increasing and ought to have churches of their own.

Our entrance into Prairie View Normal School is one of our most important forward moves in recent years. This is the State Normal School for Negro teachers. There is already a friendly spirit. We go there to give lectures to those who are being trained to teach many hundreds of children in the public schools. The priests of St. Nicholas, Houston, have taken over this work. There were 1,100 colored teachers in attendance at the summer school there this year.

The priests here labor hard. They are good priests. They get results. God is blessing them.

✠ C. E. BYRNE,
Bishop of Galveston.

SAN ANTONIO

The three Negro missions are all in the city of San Antonio. Though the number of Catholics is small, about one per cent of the Negro population, we are making modest progress, chiefly through the schools.

St. Peter Claver's School has an increased attendance this

year. The pastor reports a large number of converts, forty-two to date. The attendance at Holy Redeemer School has risen from 60 to over 150. The Sisters of the Holy Ghost have opened a small school for the children in the neighborhood of their convent.

There is urgent need of a Catholic college for Negroes in San Antonio; St. Philip's Episcopal College is on the verge of collapse. This project was laid before the Sisters of the Holy Ghost, who are giving it serious consideration, though it seems that nothing can be done at present.

✠ ARTHUR J. DROSSAERTS,
Archbishop of San Antonio

CORPUS CHRISTI

At present there are eighty-five children in the Negro school at Corpus Christi. One hundred and twenty-five active members belong to the church. More and more colored people are settling down in Corpus Christi in the neighborhood of the Catholic church and school, on account of its proximity to the seaport docks, where they are employed. The colored Protestant churches are growing more active and aggressive, because of defections to the Catholic



FIRST COMMUNICANTS

Our Lady of Mercy Mission, Pear Orchard, Texas,
Rev. Joseph Timpany, S.S.J.

Church, and especially because of the Sisters' school.

The white Catholics show an unusual interest in the colored church here. Whenever a supper or an entertainment is given for the benefit of the parish, it is well attended by the whites. But even with this cooperation, outside aid is necessary. The Negro mission here would unquestionably have to close its doors, if it received no help from the Commission.

✠ E. B. LEDVINA,
Bishop of Corpus Christi.

DALLAS

The Josephite Fathers are making notable headway in the Negro mission work in Dallas and Fort Worth. Outside of these two cities, the propagation of the Faith among the colored people is receiving the attention of the other clergy. Five adult converts were received last year at Marshall. The prospect of an increasing harvest is very encouraging.

✠ JOSEPH P. LYNCH,
Bishop of Dallas.

St. Peter's Mission in Dallas has shown great results during the past year. Many non-Catholics attend Sunday Mass and other services. Out of the forty-eight in the Confirmation class last May, forty-two were recent converts. Another group of the same size is being prepared for Baptism. The school, however, presents a pressing problem, for repairs of \$3000 must be made. The school is the nursery of the Church.

(REV.) T. J. SULLIVAN, S.S.J.,
Dallas, Texas.

Five years ago we started Our Lady of Mercy Mission in Fort Worth with thirty-five Catholics. Today we have a membership of 147. The converts are all very faithful, and their example is making a wholesome impression on their non-Catholic brethren. We devote much of our time to social work. We have a club where Catholics and non-Catholics meet twice a week. By this and other means, interest in the Church is created and increased.

(REV.) N. P. DENIS, S.S.J.,
Fort Worth, Texas.

III PLENARY COUNCIL AND THE COLLECTION

"A special collection shall be taken up in every diocese of this country on the First Sunday of Lent of each year, and the proceeds thereof shall be sent to the Commission which is to be established for these domestic (i.e., Negro and Indian) missions. The distribution of this is to be effected in the following way: The money, which is derived from this collection in the case of dioceses wherein the Society for the Propagation of the Faith already exists, is to be expended by the Commission in the interest of the missions among the Indians and the Negroes." (Decreta, Tit. VIII, Cap. II.)

Negro Missions*

<i>Diocese</i>	<i>Catholics</i>	<i>Churches</i>	<i>Priests</i>	<i>Baptisms</i>		<i>Schools</i>	<i>Pupils</i>
				<i>Infants</i>	<i>Adults</i>		
Alexandria	6,584	7	5	223	30	9	1,426
Baltimore	26,000	15	25	819	211	18	3,022
Belleville	550	2	3	31	7	2	240
Belmont Abbey	100	1	1	4	0	1	32
Brooklyn	12,000	1	3	92	123	1	240
Buffalo	750	1	2	27	135	0	0
Chicago	6,000	3	6	102	212	2	1,007
Cincinnati	1,400	4	6	29	96	4	665
Charleston	900	3	4	15	41	3	609
Cleveland	1,200	1	1	60	20	1	204
Columbus	225	1	1	14	9	1	115
Corpus Christi	200	1	1	4	6	1	85
Covington	200	1	1	14	24	0	0
Dallas	525	2	2	15	43	2	370
Detroit	2,000	3	3	35	75	0	0
Galveston	9,000	7	8	282	80	7	1,403
Indianapolis	500	1	1	32	84	1	0
Kansas City	800	2	1	8	51	2	169
Lafayette	60,000	24	18	1,858	64	25	4,287
Leavenworth	1,000	3	3	23	57	3	270
Little Rock	700	5	5	13	19	6	507
Los Angeles	1,500	1	2	29	12	0	0
Louisville	2,300	4	3	10	648
Milwaukee	700	1	3	57	22	1	249
Mobile	5,600	18	10	208	497	14	1,631
Nashville	1,000	4	3	17	72	4	431
Natchez	3,905	17	21	126	103	12	2,268
New Orleans	35,000	22	25	1,021	168	24	6,480
New York	25,000	3	16	428	368	4	970
Oklahoma	2,400	5	3	116	185	2	486
Omaha	500	1	1	30	20	1	119
Philadelphia	4,000	5	10	175	272	5	885
Pittsburgh	1,300	1	1	21	14	0	0
Raleigh	875	7	8	32	110	7	1,271
Richmond	2,300	8	8	61	165	8	1,774
St. Augustine	1,600	7	5	4	105	6	975
St. Joseph	300	1	1	5	3	0	0
St. Louis	6,000	5	10	201	190	5	380
San Antonio	1,000	3	3	26	52	4	291
Savannah	2,580	6	7	114	143	6	1,293
Wilmington	400	3	3	14	76	2	290
Total	228,894	210	243	6,385	3,964	205	35,092

* These figures are taken from the official reports of the Bishops to the Commission or from the reports of pastors, and are statistics for the year 1933-34. In a few instances the statistics for baptisms are incomplete. The number of Catholic Negroes in dioceses which are not listed totals about 10,000.

Survey of Indian Missions

A description of the condition and outlook of the Indian missions requires, first of all, a notice of the Government's Indian policy and plans. This dominates the whole Indian situation and largely conditions the activities and the prospects of the missions.

Indian Office Program

The present Indian program of the Government is a modification of the program written by experienced social workers for the previous administration. The fundamental concern of the latter was the welfare of the individual Indian. It aimed primarily at developing his sense of responsibility and his capacities of self-support. The end it envisaged was his eventual assimilation into the political and social life of the nation upon terms favorable to himself. A disturbing element, conceived by anthropologists and others who have a flair for the exotic, has been injected into this plan by the present administration. This and the other main features of the present policy are thus exhibited by the Secretary of the Interior: "The policy of the Bureau of Indian Affairs is to help the Indian to help himself. We want to protect him in his property rights. We want to prevent further ruthless exploitation. We want to encourage him to live his own life in his own way. We want the white neighbors of these original Americans to learn to respect their religions and their ceremonies. We want the Indians to rebuild and develop their own cultural life." The radical conflict of ideas in the new

policy can be seen in the terse description of its aims recently given by Dr. W. Carson Ryan: "On the one hand, we wish to help the Indians to get whatever modern services they should have; on the other hand, we are determined to give Indian communities the opportunity to survive in their own way".

Fortunately the activities of the Indian administration are still dominated to a large extent by the sound elements of the social welfare program. The chief

points of interest, those at least that have a direct bearing upon mission work, are its educational, land, and "spiritual rehabilitation" policies.

The principal objective of the educational program is to provide adequate schooling in day schools for as many Indian children as possible. In Indian districts, these schools are supplied and maintained by the

Government; in districts where the population is mixed, the local public schools

Its Educational Program

are paid to care for Indian children. Numerous federal boarding schools are being closed. Only such of these will be permanently maintained as are required for children needing institutional care or for those desiring higher education. The reason for this policy is, not merely considerations of economy, but chiefly the desire to enable or to force Indian parents to discharge their responsibility and exercise their right of sharing in the training of their children. It is planned to make these schools also centers of adult education along practical lines, a movement which



COMMISSIONER JOHN COLLIER AT
HOLY ROSARY MISSION, SO. DAK.
Jesuit Fathers, Aloysius J. Keel (left), and
Leo C. Cunningham

is gaining momentum and which promises to be beneficial to the Indian. All these steps are well calculated to develop his self-reliance and his capacities of self-support.

The land policy aims at creating permanent Indian reserves. Its purposes are to secure for the Indians in perpetuity sufficient land for self-support by agriculture and animal husbandry, and to keep together or to reassemble in these reserves the members of the several Indian tribes. Large amounts of money

have been secured from various emergency agencies of the Government for the improvement of Indian lands, and hopes are entertained of securing from Congress aid largely to increase Indian resources. The intent of this program is, not only to provide the Indian with adequate means of self-support,

but also to induce him to preserve his identity as an Indian.

The program of "spiritual rehabilitation" comprises various projects, such as "self-government", cooperative or communal enterprises, and other devices for

developing or recreating a community or a tribal life. It also includes—and this point is vigorously emphasized by the Indian Office—the encouragement of Indian customs, ways of living, religions, arts, and languages. The response to this is thus referred to by Commissioner Collier in his latest annual report: "Even before the passage of the Wheeler-Howard bill a great spiritual stirring had become noticeable

throughout the Indian country. That awakening of the racial spirit must be sustained, if the rehabilitation of the Indian people is to be successfully carried through."

It is the educational program of the Government that has most deeply affected Indian mission work thus far. Hundreds of children who were previously cared for, perhaps not too wisely, in the federal boarding schools and who were given religious attention there by priests and Sisters, are now back in their homes. The Catholic Indian schools on



UMATILLA IN GALA ATTIRE FOR PENDLETON ROUND-UP

the reservations are totally inadequate to accommodate them. Here one priest usually has the care of a large district with a scattered population and finds most of his children attending many small federal or public day schools.

The difficulties and expense of travel often prevent him from giving them even the amount of instruction that they formerly received in the boarding schools.

The Catholic boarding schools, with few exceptions, were kept up during the past year, but with smaller attendances because of curtailed income. Most of them are needed to care for neglected children or for children of a widely dis-

New Mission Problems

persed population. Their replacement by day schools would be in many cases impracticable, because of the difficulty of securing religious or properly qualified lay teachers for the small isolated schools that would be their substitutes. Teachers and the means to support them are the crux of the problem of Catholic schools for three-fourths of our Catholic Indian children.

The land policy of the Government has not yet issued in many tangible results. The Indian reserves, however, have been made inalienable property by Congress. This means that we shall have

Mission Outlook compact Indian groups for a long time, and, therefore, continued need of distinctively Indian mission work. The enhancement of the Indians' resources and incomes is scarcely perceptible. The Indians are still desperately poor in most places. As a result, they are unable to give appreciable aid to the missions, and are often themselves in need of help. In the future, perhaps, the situation may be different. At present the Indian missions are almost wholly dependent upon charitable assistance.



INDIANS AT WORK: SIOUX BOYS

Indian Department's Civilian Conservation Camps for Indians prove Indians provide leaders and do work better than whites

The program of "spiritual rehabilitation" is designed to maintain, or in most cases to recreate, an Indian social life destined to be forever separated from white social life. The real question, however, is not whether the Indian is to be left in his natural surroundings or restored to them, but the kind of civilization that is to be devised for the new life into which he has been

Dangers

already drawn. Some benefit may be expected from well-conceived cooperative projects, properly directed. But to summon up the ancient tribal spirit and ideas, the animistic and magical Indian religious systems, the primitive art and customs for the purpose of effecting a wholesome social transformation, is to expect from these influences something that they have never achieved. The essence of the "spiritual rehabilitation" which is being urged upon the Indians, is at utter variance with the spiritual recovery, namely, the revival of Christian ideals and practices, which the President and the religious-minded members of his administration so frequently proclaim as the true basis of renewed social and economic well-being of the nation.

Indian welfare and progress, corporate as well as individual, will be wrought only by Christian truths, values, and manner of living. Because of this, the influence of the missions is more than ever necessary for the Indians' well-being, spiritual and material. But to effect this, the scope and sphere of usefulness of the missions require enlargement. And for this they need adequate support; this they are not getting. Voluntary contributions to the Catholic Indian missions amount to only one-tenth of the money that Catholics contribute to the Government for Indian administration and welfare. The need of this expense could be perceptibly reduced if Catholics gave the requisite support to their missions. In any case, the cause of religion and of humanity would be thereby greatly advanced.

Zealous Eskimo

ALASKA

Our native population is small and scattered, but worthy of all our efforts and sacrifices. Results are slow but encouraging. Father Fox in the Hooper Bay district has reclaimed to the Church those whom the Protestant missionaries had won to their cause, when we had no resident priest in that district. At Kotzebue on the Arctic Ocean, we now have one hundred Catholics. These converts are very fervent and well instructed, and they act as apostles to con-

They have been instructed by two catechists, Ivan Sipary and his wife, Margaret. But they have not had a priest to give them the Sacraments for many, many years, except at yearly intervals.

✠ JOSEPH R. CRIMONT, S.J.,
Bishop of Alaska.

The church we have here is uncomfortably small. It is an old store, exactly fourteen feet wide, twenty feet long, and eight feet high. There are 120



AT HOLY CROSS MISSION, ALASKA

Left to right, Jesuit Fathers John L. Lucchesi, John P. Fox and Francis M. Menager.
Sisters of St. Ann

vert others. I confirmed seventy-three of them this fall. I charged each of them to present to me at my next visit one convert as the fruit of their prayers and missionary efforts.

We reluctantly decided last summer to reduce by 80 per cent the number of pupils in our boarding schools. But it was too late in the season and it seemed heartless to carry out the plan, as we found that there were 154 Eskimo children who have no homes to be sent to. What are we going to do?

I enclose a letter just received from Father Deschout, about the Catholic Eskimo at Tununak, Nelson Island.

people here now, and the church is always packed. Every Saturday people from neighboring villages come here for Sunday Mass. Two Masses do not solve the problem. In the spring there will be 230 permanent residents. Moreover, thanks to the good work of Maggie and Ivan, others are beginning to imitate the apostolic example of these fervent catechists. As a result, natives from Nihtmeut and other surrounding villages, and people from Nunivak Island, are coming here continually. There is here a wonderful spirit and fervor. I am kept busy from morning
(Continued on page 31)

Grappling With The School Problem

BISMARCK

This is a year of complete crop failure; the mission schools got nothing from their lands, not even feed for their milk cows. The Indians, too, are all helpless, for their gardens and farms produced nothing. We need help as we never needed it before. Without Gov-

afraid that we will not be able to do this unless we receive considerable help.

Generally Indian mission work is making progress. But in places where we cannot place a sufficient number of zealous priests, we are confronted with the same religious difficulties that we have in the white communities when

they are on a starvation religious diet.

In the Elbowoods mission I do not expect much progress till we can have at least two priests in that district; unfortunately we have only one there at the present.

However, the missions on the Standing Rock Reservation are well provided with priests.

✠ VINCENT
WEHRLE,
O.S.B.,

Bishop of Bismarck.

The Government Indian boarding school

at Fort Yates has been closed. Discipline in this school during the last few years was sadly deficient; this had decidedly detrimental effects on the children. It is a great blessing that we have a mission day school, in which at least some of these children can receive a Catholic education. These additional pupils create new difficulties for us on account of our lack of means.

(REV.) BERNARD STRASSMAIER, O.S.B.,

Fort Yates, North Dakota.



BENEDICTINE MISSIONARIES AMONG SIOUX INDIANS

Left to right, front row, Fr. Boniface Simmen, Rt. Rev. Abbot Philip Ruggle, Most Rev. Vincent Wehrle, Bishop of Bismarck, Frs. Bernard Strassmaier and Bruno Suchsland. Back row, Frs. Hildebrand Elliott, Vincent Frech and Othmar Buerkler

ernment help, many Indians and whites will starve. Such are conditions in North and South Dakota and in neighboring states. There has never been such a calamity before.

Another serious situation faces us. The Government is abolishing its boarding schools and is having the Indian children sent to day schools. This policy I consider a great mistake here. How this will affect our mission boarding school at Elbowoods, I cannot judge. I am most anxious to keep it open but am

New Activities in Nebraska

OMAHA

A religious vacation school for the Winnebago Indians was conducted at Macy by two Blessed Sacrament Sisters from St. Augustine's School, and another one for the Santee and Niobrara Sioux by a priest and seminarian from Marty, South Dakota.

The Winnebago mission must be encouraged if the Indians are to be held against the non-Catholic proselytists who are offering tempting inducements during this period of distress. Father Grieser who is there, is doing his utmost.

The mission school there becomes more important because of the closing of the government schools. The services of the Sisters of the Blessed Sacrament are most valuable to the mission and in the development of a new station for the Omaha Indians at Macy.

The Santee and Niobrara Sioux are being better cared for now than for some time past by the Benedictine Fathers from Marty, South Dakota, who have lately taken over this mission.

✠ JOSEPH F. RUMMEL,
Bishop of Omaha.

State Supported Mission

PORTLAND, MAINE

Would it be selfish to ask some help this year for one of our Passamaquoddy Indian missions? There is a debt of over forty thousand dollars on this mission, because of buildings erected several years ago to replace the old institution which was destroyed by fire. The State of Maine pays the Chaplain's and Sisters' salaries, but the diocese must meet the interest on this loan. Because of our limited revenues, this has become a struggle.

✠ JOSEPH E. MCCARTHY,
Bishop of Portland.

The Passamaquoddy Indian Reservation at Princeton, Maine, is approximately seven miles square. The original settlement is inland at Peter Dana Point. The church, the convent and the school, which is conducted by Sisters, are here. About ten years ago, some Indians moved to another part of their lands, five miles distant from here and adjacent to the town of Princeton. The majority of the Indians still live here. The fifty-six Indians living near Princeton have a school of their own, which is supported by the State and is conducted by a Catholic teacher. They have Mass at school every Sunday.

Our school at the Point, although taught by the Sisters, is maintained by the State of Maine. The State pays the salary of the priest and Sisters.

(REV.) STEPHEN J. RICE,
Peter Dana Point, Maine.

Zealous Eskimo

(Continued from page 29)

to night, doing only spiritual work. But again, what to do with a crowd, ever increasing? The word is passing around that more families will locate here on account of the priest.

If we had a new church, the tin-covered old store then could become my living quarters. I have no sacristy, not even a room annexed to the church.

Would you believe it, daily all the people come in here morning and evening. So far, almost all are daily communicants. They visit the Blessed Sacrament during the day with an assiduity equalled only in a novitiate. I let the sanctuary lamp burn during the night, because, when I myself have gone to the church for my night visit, there were still people praying on their knees, on the hard floor, straight and erect, without support, keeping watch before our Eucharistic Lord. May God keep them and increase their piety.

(REV.) PAUL DESCHOUT, S.J.,
Tununak, Alaska.

A Corner of the Northwest

BAKER CITY

We have given charge of the Chiloquin mission to Rev. Alphonse Steder, O.S.B., who will reside on the reservation. It was found to be impracticable to care for this mission from Klamath Falls, which is thirty miles distant. Besides, the missionary must cover a territory of 4,000 square miles.

✠ JOSEPH F. McGRATH,
Bishop of Baker City.

No results of the Government's new Indian program are yet apparent on the Umatilla Reservation. The help we hoped to get from the FERA for St. Andrew's School children failed to materialize. We are battling at present to carry on financially.

If we are able to maintain our work, we expect gradually to convert all of

the non-Catholic Indians. The pagans are very friendly to us. Many send their children to our school and nearly always allow them to be instructed and baptized. A boarding school is imperative here, because some of the Indians' homes are as far as twenty miles away from the mission.

(REV.) THOMAS A. STEELE, S.J.,
Pendleton, Oregon.

The Indian Office is negotiating for the purchase of lands suitable for gardening and farming for the Indians.

At present they have no funds, no land suitable for gardens, no cattle or sheep, and no employment. All the children have either trachoma or tuberculosis. Almost daily I am called upon to supply emergency food and clothing.

(REV.) A. F. LOESER,
Burns, Oregon.



UMATILLA INDIANS, ST. ANDREW'S MISSION SCHOOL, OREGON

Here and There Among the Missions

BOISE.—The depression has been felt severely by the priests and Sisters who are working for the Indians. The two mission schools are their great care. The children in the schools must be clothed, sheltered and fed. Many of the parents who come to visit their children, are so nearly starved and so unwell that the priests and Sisters deny themselves at times proper food and heat to help them.

✠ EDWARD J. KELLY,
Bishop of Boise.



NEZ PERCE INDIANS, IDAHO

DENVER.—Mission work among the Utes has been regularly attended to during the past year. I have given religious instruction once a week to the children in the school at Towaoc, Colorado, and say Mass on the reservation every week, on Tuesdays and Sundays alternately. Besides this, I visit the homes of the parents of the school children and other prospective converts.

Last fall I built a small house, consisting of one room and a garage at Towaoc, that I might have a place to sleep when there. This cost me \$285, which I had to borrow.

(REV.) CLEMENTIN WOTTLE, O.F.M.,
Waterflow, New Mexico.

GREEN BAY.—Our new high school has been the cause of bringing our neighboring Indians much closer to the Catholic religion. Ancient prejudices have been dispelled, and a deep interest in the Catholic Church has arisen. At present, a certain lack of courage seems to be the only impediment to conversions.

Our eighth grade ranked first in the diocese in English, during the past year, according to the report of the diocesan supervisor.

(REV.) NATALIS WELLNER, O.F.M.,
Neopit, Wisconsin.

NATCHEZ. — The Government could save much of the relief money which has now to be given to the Indians, if a farmer were placed in each school district to teach and to help the Indians make a living from the land. The present system of farm supervision is haphazard and unsatisfactory. One agent now has charge of the whole territory.

Some years ago, the Indian could produce all the cotton he wished to produce, he could sell this cotton at a good price and buy his necessities in the open market. During the winter he could secure employment at saw mills or with white farmers. Now this is all changed. The Indian is limited in the amount of cotton he may produce, he cannot obtain employment, and he does not know how to diversify crops and make his living at home. But with proper supervision, there might be plenty.

(REV.) JAMES T. MCKENNA,
Philadelphia, Mississippi.

OGDENSBURG. — The religious care of the Indians on the St. Regis reservation is at present attended to by a priest of the Diocese of Valleyfield. The church is located on the Canadian

side of the reservation, and some of our Indians have to travel a long distance to attend Mass. The Sisters of Mercy, who have maintained an industrial school for fifty Indian girls, have been forced to close it. These girls remained at the school until they were really prepared to go back to their homes and help to improve the standards of their tribe. The State authorities are alarmed at conditions on the reservation and are anxious to see them bettered. They propose that we provide a priest to organize social activities among the Indians. The population is nominally 95 per cent Catholic. The State of New York is ready to provide a day school for the Indian children.

(REV.) WALTER FUNCKE, PH.D.,
Ogdensburg, New York.

RENO.—Between sixty and eighty Catholic children attend the Stewart Indian School in Carson City. As there are no Catholic Indians in Nevada, all these children are from outside the diocese. Their care is, therefore, only accidentally a local problem.

Two Dominican Sisters from Reno



BISHOP GORMAN CONFIRMS AT
CARSON CITY
Indian Children from Government School

visit the school and conduct religious instruction classes every Saturday morning for an hour. They are driven to the school in my own car. The round trip is seventy miles.

One of the priests in Carson City visits the school one evening each week for the purpose of further instructing the children. The children are brought to the parish church for Mass and the Sacraments every Sunday in a bus provided by the school authorities.

✠ THOMAS K. GORMAN,
Bishop of Reno.

SANTA FE.—The three Missionary Sisters in Isleta are doing wonderful work there among the Indians. I have four more Sisters ready to be stationed in another large Indian pueblo to carry on social and religious work.

We have Mercy Workers stationed at the Indian pueblo in Taos, who are also having success. Without work of this kind among the Indians, we cannot hope to make practical Catholics of them and bring them to a sufficient knowledge of their religion to give up their old pagan practices.

✠ RUDOLPH A. GERKEN,
Archbishop of Santa Fe.

TUCSON.—Next year the Government boarding school here at Chin Lee will be changed into a day school.

Five new day schools are now being built in this district. The farthest one from here is forty-five miles away, and the closest one is ten miles away.

Up to the present, the work has been centered about the large boarding school.

How one priest will be able to take care of the children in these six schools with such limited funds as are available is a question too full of difficulties for me to solve.

(REV.) ANSELM SIPPEL, O.F.M.,
Chin Lee, Arizona.

The Tiny Reservations of California

LOS ANGELES

Rev. Justin Deutsch, O.F.M., needs help to maintain the mission boarding school in Banning.

Rev. Julian Girardot, O.F.M., of San Luis Rey, reports that some of his missions are in a bad state of disrepair. The chapel on the Coachella Reservation also needs repairs.

At the Palm Springs reservation help is needed for the support of the catechists and money for the repair of the chapel.

These are only a few demands, selected from among many, made by the missionaries in charge of the Indians in southern California.

(V. REV. MSGR.) BERNARD J. DOLAN,
Chancellor.

Nearly all of my Indian children attend public schools under the new Government system and many new problems have arisen as a result. Children who previously were unaware of any other religion, now associate daily with children of different denominations. Due to lack of religious instruction, there is a great danger of indifference creeping in, unless the priest is very much on the watch. However, each school term I visit many of the public schools where the Indian children are. I am welcomed by the teachers, and I am able to address the children in their classrooms.

(REV.) FRANCIS DILLON,
El Cajon, California.

Since the new Indian Program has been put into operation the attendance at Sunday Mass has notably increased.

In an effort to keep the Catholic children together I have formed several clubs. Twice a month the Catholic boys and girls meet and are trained to sing hymns and Masses.

(REV.) MICHAEL J. BYRNE,
Arlington, California.

The school bus brings the children from several small reservations to the mission chapel, where I give weekly instructions. This does not inconvenience the driver because he passes the chapel anyway. He simply lets the children off there. I take them home after the instructions, which consists of half-hour of catechism and half-hour of singing practice. The children of several other small reservations come to another chapel on Sundays where a catechist gives them religious instructions.

(REV.) JULIAN GIRARDOT, O.F.M.,
Pala, California.



SQUAW VALLEY INDIANS

MONTEREY-FRESNO

The Indian mission at Squaw Valley I attend from Sanger. We have built the Indians a neat little chapel, of which they are very proud. The mission itself was organized but six years ago, and today has a faithful congregation, more than half of whom receive Communion monthly. A Catholic woman gathers the Indians together every Sunday and teaches them catechism and the singing of hymns.

(REV.) PATRICK F. CASEY,
Squaw Valley, California.

The Scattered Indians of Montana

HELENA

Last summer we had eight religious vacation schools either exclusively for Indians or largely attended by them; we need twice that number. To conduct those schools would require nearly the full amount of last year's allotment.

The problem of regular catechetical instruction of the scattered Indian children often develops into a financial problem. Travel requires plenty of gasoline and oil, and that item alone is a strain on the slender resources of our priests engaged in Indian work.

Last July a hail storm gravely damaged Holy Family Mission; the damage amounted to more than \$1,500.

The Bishop of Helena has had an experience of less than a year among the Indians; but he has made two and three visits to each mission within the diocese and has confirmed in five churches where the classes were exclusively Indian and in three other churches where Indians constituted a fair proportion of the classes.

The day of the boarding school is over (I am speaking of the conditions here); not, perhaps, that we should

abandon those already in existence; but they are not beginning to solve the problem.

Day schools would be the ideal solution; but they are an impossibility unless they are actually or equivalently endowed, that is, have the assurance of a definite annual allowance for their maintenance.

There remains an organized system of catechetical instruction to be conducted by priests or trained catechists twice a week in the various Indian centers. That would mean four centers in the Flathead Reservation; at least four in the Holy Family Mission district; probably five around Browning; and another half dozen in other parts of the diocese. This would not lessen our present financial problem nor would it mean less work done among the Indians than is attempted at present; done properly, it would mean more work. Father Haligan, of Browning, is engaged on such a plan, and the results have been very gratifying.

✠ RALPH L. HAYES,
Bishop of Helena.



SISTER ST. JOHN WITH BLACKFEET AND CREE INDIAN CHILDREN
Holy Family Mission School, Montana

The Government's present Indian program by its encouragement of Indian culture and religion, has so far resulted in getting a considerable number of the Blackfoot Indians to revert to their pagan rites.

The priest at Heart Butte has in his district four public schools, Birch Creek, Mad Plume, Little Badger, and Big Badger. He has not been able to visit these places, as they are quite distant and he has no means of travelling other than walking. Mass should also be said in these places, but he has not been able to go for the same reason.

(REV.) E. E. MALLMAN, S.J.,
Heart Butte, Montana.

So far several families among the Blackfeet that we know of for certain have returned to the old pagan religion. This revival of pagan worship is being secretly participated in by some who profess to be Catholics.

(REV.) IGNATIUS DUMBECK, S.J.,
Family, Montana.

GREAT FALLS

During the summer we conducted religious vacation schools in practically every Indian community with encouraging results.

St. Labre's Mission for the Cheyennes has made much progress through the aid of the Capuchin Fathers. The Franciscan Sisters have taken over the girls' school, and an excellent high school is being conducted.

The work among the Crows is being zealously promoted by Father Charles Owens, S.J., and Father Patrick Meagher, S.J.

The new plan of education for the Fort Belknap Indians has created new difficulties for their religious training but Father J. T. Corbett, S.J., is making arrangements to meet the needs.

✠ EDWIN V. O'HARA,
Bishop of Great Falls.

Inroads of Shakerism

SEATTLE

The following observations are based upon the reports handed me by the several priests engaged in the care of the Indian Missions in this Diocese.

The Lummi mission is in rather good spiritual condition. The Indians have holy Mass every other Sunday and religious instruction every week. During July two seminarians conducted a religious vacation school.

The Swinomish Indians have holy Mass and religious instruction every Sunday.

Father Long reports that the Shaker cult is not so popular now among the Tulalip and Sauk Indians. Attendance at Sunday Mass in Tulalip has increased and the reception of the Sacraments has been more frequent than in former years. The mission at Sauk is forty-five miles from Marysville and is visited only once a month.

Many of the Suquamish Indians are faithful in their attendance at holy Mass, and they frequently receive the Sacraments. Shakerism, however, is making inroads at this mission, according to the report of Father Concannon.

The Indians in the Cowlitz area are very poor. They are devoted to the Church, however, and under the guidance of the Franciscan Fathers, their devotion should continue to increase.

Father Smith reports that the Shakers show signs of becoming very strong at White Swan. They make use of the crucifix, rosary, and pious practices, and thereby easily delude many.

Father Govaert intends to complete the building program which he inaugurated at St. George's Indian School, in 1930. He says that the Muckleshoot Indians have been particularly faithful in attending holy Mass and in receiving the Sacraments. He does not know of any non-Catholic activities there.

✠ GERALD SHAUGHNESSY, S.M.,
Bishop of Seattle.

In the Northern Forests

DULUTH.—For our Indian missions we will need at least \$1500 during the coming year. The mission chapels have needed repairs for some time. Some of these churches are becoming very dilapidated.

Among our Catholic Indians there is a very earnest spirit of faith. Their chief means of livelihood is gathering wild rice and blue berries during the summer and fall. Our severe northern winters bring them real hardships. Between eight and nine hundred of them attended the Catholic Congress at Ball Club in June; their conduct and evident faith were truly edifying.

✠ THOMAS A. WELCH,
Bishop of Duluth.

To date the Indians here have received no benefit from the new administration. The same conditions as before prevail today. I notice no betterment in respect to health, means of livelihood, or home conditions. There is only disap-

pointment because of unrealized expectations and empty promises.

The school at Grand Portage is a waste of Indian money. There should be a Sisters' school there to obtain results, intellectual and social, and for religion's sake especially. The children in and about Grand Marais attend the local public schools, if provided with sufficient clothing and food.

(REV.) OSWALD JOHANNES, O.S.B.,
Grand Marais, Minnesota.

This district has never had a resident missionary until my appointment last July. I have just completed the work of making a very old building on these grounds habitable in a modest way. To accomplish this, I had to use every hour of my spare time in helping with the work. From now on I can devote all my time to strictly mission work.

I have been directed to devote my time exclusively to the Indians of Ball Club and Bena until next spring, when



CONFIRMATION AT ST. JOHN THE BAPTIST CHURCH, GRAND MARAIS, MINNESOTA, CHIPPEWA INDIAN AND WHITE CHILDREN

Left to right, Rev. Method Porwoll, O.S.B., Rev. Cornelius J. Normoyle, Most Rev. Thomas A. Welch, Bishop of Duluth and Rev. Oswald Johannes, O.S.B.

I hope to extend my activities northward, especially around the Squaw Lake and Round Lake districts.

(REV.) HYACINTH CISMOWSKI, O.S.B.,
Ball Club, Minnesota.

CROOKSTON.—Needless to state, the universal depression has weighed heavily on the Catholic Chippewa Indians of northern Minnesota. Our missionaries gravely need support. They are working most faithfully and converts are not infrequent. We could use more catechists if we had the means to employ them.

Rev. Charles Cannon, O.S.B., of Mahnomen, was given part of last year's allocation, as many Indian children of the White Earth Reservation attend the parochial school and must be supplied with clothing.

✠ TIMOTHY CORBETT,
Bishop of Crookston.

I have just completed the church at Island Lake, which for two years remained unfinished.

I am also in charge of a CCC camp at Rice Lake or Daigle's Mill, where there are about sixty Catholic Indian boys. I give them weekly services.

I would like to build a cottage at St. Anne's Church, Naytahwaush, next summer but will need some outside help for this. Much more good work could be done for the Indians if I could reside off and on in the district. I am somewhat of a carpenter and could do much of the work myself.

(REV.) STEPHEN TAYLOR, O.S.B.,
Mahnomen, Minnesota.

SUPERIOR.—When parishes suffer that formerly had no difficulties in meeting their obligations, the distress of our Indian missions and schools can be readily understood. In the past they always depended on donations for support,



CHIPPEWA CHILDREN, ST. FRANCIS
DAY SCHOOL

Lac Court d'Oreille Reservation, Wis.

and since help from this source has greatly diminished the situation has become pitiful.

The Sisters who are teaching in St. Francis School on the Lac Court d'Oreille Reservation have no fit abode to live in. The superior, who realizes the conditions, will be forced to recall them unless we can provide a suitable home. Appeals have been made but until now we have gotten no response.

The Sisters in charge of the St. Mary's Industrial School at Odanah are heavily burdened with debts and they can barely meet the interest, not to mention the current expenses.

(REV.) WM. J. KUBELBECK, J.C.D.,
Chancellor.

GRAND RAPIDS.—Rev. Ludger Wegemer, O.F.M., of Harbor Springs, Mich., writes: "The closing of the Government boarding schools has proved a blessing for us in this district."

Rev. Aubert Keuter, O.F.M., missionary at large, states: "All the Indian churches are badly in need of repairs; the mission church on High Island needs a new foundation; one-half of the church at Peshabetown needs reshingling. In these hard times donations have been practically cut off; the total collections amounted to \$103.41 for 1933; the collections this year are no better."

(REV.) RAYMOND H. BAKER, D.D.,
Chancellor.

Successful New Mission

FARGO

During the past year the newly appointed priest and five Sisters at Belcourt, North Dakota, on the Turtle Mountain Reservation, have taught religion in the Government school. They have made visitations to the homes of the Indians to teach religion and to minister to the sick and dying. This program will be continued. When funds are available, a school will be built at Belcourt.

✠ JAMES O'REILLY,
Bishop of Fargo.

My first year as missionary among the Chippewas and Crees has passed, and I am happy to say that it has been a very successful one spiritually. During this year 260 Indians have received Baptism, and more than 150 have made their first holy Communion. The Sisters and I are kept busy from early morning until dark, catechizing, baptizing, and comforting the sick and the dying in their miserable huts.

Although at times it was hard to keep the wolf from the door, we have been able to keep going thus far. Now, how-



SIoux ORPHAN BOYS

ever, with the approach of an early and very long winter, new difficulties are facing us. Heavy snow has already fallen; we have but little fuel to begin the severe winter season.

My poor Indians have a very sad outlook; their crops were a complete failure, and they have nothing with which to feed themselves and their large families this winter. I dare not think of the sufferings they will have to undergo during the next six months.

(REV.) HILDEBRAND ELLIOTT, O.S.B.,
Belcourt, North Dakota.

In Sioux Land

RAPID CITY

At present we are seriously handicapped in our work among the Indians for lack of funds. The needs of the general work of the Indian missions are increasing. The educational and social activities of the Sisters who labor at Pine Ridge and Porcupine deserve more assistance. Were more money at my disposal, I could use it in many ways for the spiritual benefit of the Indians. Some of the priests who have Indian missions attached to their parishes and some of the catechists need help.

✠ JOHN J. LAWLER,
Bishop of Rapid City.

The "new deal" has had two effects upon Indian mission work: first, it has made it more difficult to reach and to instruct the Indian children, as they are now scattered all over the reservation; and, secondly, the relief projects have dispersed the Indians and made it impossible to give some of them religious attention.

(REV.) OTHMAR BUEKLER, O.S.B.,
McLaughlin, South Dakota.

Seeing that nearly all of the Indians on Standing Rock Reservation are Catholics, there should be a school here particularly for Indian girls to train them

to take care of their hospitals and schools.

The Government should do more to encourage the Indians to cultivate their own land. The Indians are not accustomed to do continuous work. If proper help were given, the missionary who knows something of farming would co-operate in making the project a success.

(REV.) BRUNO SUCHSLAND, O.S.B.,
Kenel, South Dakota.

Good Samaritans

SIOUX FALLS

We have not reduced this year the number of Indian children in St. Paul's Mission School. We have even taken in an additional number of pupils. Besides this, we opened a day school at the Greenwood Mission. But we need as generous an allowance as possible this year, for we suffered a total loss of crops, and are compelled to purchase feed for the cattle that supply milk and meat for our Indian children.

(REV.) SYLVESTER EISENMAN, O.S.B.,
Marty, South Dakota.

This year, our institution is a home rather than a school. We have more than doubled our enrollment in order to take in homeless children or children from broken families. We have now 145 Indian children, compared to sixty-five last year. About ninety of these are orphans or half-orphans.

We were in the center of the drought area. We had no crops and have to purchase all the food supplies for the children and feed for our few cows. Many of the children are weak and require milk.

We must furnish all of their clothing, too. The equipment necessary for the larger enrollment cost \$800. We owe this bill.

(REV.) JOSEPH SPEYER, S.C.J.,
Chamberlain, South Dakota.

On the Oregon Trail

SPOKANE

During the past year the Catholic Indians of the Diocese of Spokane have, as in other years, been taken care of by the Jesuit Fathers. Rev. Celestine Caldi, S.J., continues as superior of St. Mary's Mission, Omak. Rev. Edward Griva, S.J., resides at Nespelem, where a Government Indian school is located. Rev. George J. Kugler, S.J., is superior of St. Francis Regis Mission, Meyers Falls, where Rev. Patrick Savage, S.J., has his headquarters.

Father Savage has five widely separated missions to attend, namely, at Inchelium, Barnaby Creek, Rogers Bar, Ford, and Cusick. At Inchelium more than a hundred Catholic Indian children attend the public school, being brought there in school buses. The problem of giving all these children frequent and regular religious instruction has not yet been satisfactorily solved.

Last July the beautiful little church at Rogers Bar, a donation of the Ave Maria Missionary Circle of Brooklyn, was dedicated.

✠ CHARLES D. WHITE,
Bishop of Spokane.

The new deal has put money in the hands of the Indians, but their prosperity has not improved their morals.

The Government has taken steps to furnish them stock cattle. The cattle will require little care except a provision of hay for the winter.

I have an opportunity to get the services of a woman who has done good work on other missions as a catechist and organist. For ten dollars a month I could get her services for a district which it is practically impossible for me to reach more than every few months.

(REV.) P. F. SAVAGE, S.J.,
Meyers Falls, Washington.

Toilers on the Prairies

OKLAHOMA CITY

In this diocese the priests who have any contact with the Indians are zealous and untiring in their efforts to do for them. The sad fact is that the Indian, when left to his own resources is easily perverted, and many fall away from the Church. They are now scattered everywhere. Many are married to non-Catholics and their children are so often lost that it is most discouraging work in the main.

The brave Sisters and priests who have struggled through the years to



CHOCTAW FIRST COMMUNICANTS

St. Agnes Mission, Antlers, Oklahoma

maintain the few Indian schools in this diocese are to be highly commended.

St. Patrick's School at Anadarko is trying to keep up. Only a few boarders pay ten dollars a month and three-fourths of the others pay nothing.

(RT. REV. MSGR.) A. F. MONNOT,
Oklahoma City, Oklahoma.

St. Louis Indian School continues day by day the same routine as all schools do. The building is filled to capacity and the girls seem happy and contented. We have sent a few Osage boys to St. Patrick's School at Anadarko, and hope to induce more to go next year. The parochial school is also well attended and the Sisters are kept busy from morning until night.

(REV.) WILLIAM HUFFER,
Pawhuska, Oklahoma.

My parish covers more than 10,000 square miles and a great deal of it is practically inaccessible.

No one priest can cover this territory, hampered by the school here and a couple of white congregations, and do justice to the Indians. I will simply reiterate statements made in the past. A missionary should be assigned for Indian work solely. He should live among the Indians. He should be with them at all times.

(REV.) WILLIAM L. HALL,
Antlers, Oklahoma.

Two Carmelite Sisters and I visit the Chilocco Indian School every week to give religious instruction to the Catholic pupils there. The school authorities are friendly and cooperative and the young people are responsive.

Chilocco, one of the most important Indian schools, has an enrolment of more than 700 pupils. The number of Catholics is not large, but they exert a salutary influence upon the whole student body. Most of them confess and receive holy Communion every Sunday. The pupils at Chilocco come from many states and will exert an important influence in after life in their respective localities.

(REV.) EMIL GHYSSAERT,
Chilocco, Oklahoma.

Arizona Day Schools

TUCSON

Laborers in the Indian missions will be happy if they are enabled to maintain their work, and, above all, to keep the schools up. The religious instruction of the Pima and Papago children who are in the Government day schools is an impossibility under present circumstances. Catholic day schools are indispensable. We need help to run the schools we now have, teachers must be paid and busses must be kept up. The latter are indispensable for gathering the children from several small villages into one school. We have no real bus for any of our schools, only old heavy cars rigged up with rough seats, most expensive vehicles to run. Better school facilities are imperative if we are to keep the Faith in our Catholic Indian children.

(REV.) NOVATUS BENZING, O.F.M.,
Provincial.

Our mission day school here is a practical example of the cooperation with the Government in its new educational program, but so far this cooperation has been far from mutual. Financial help, which is given to the public schools, is not given to us. Even though we put moral and religious training in the first place, we teach everything taught in the Government schools and everything that the Government pays for when it makes allowances to public schools for Indian children in attendance.

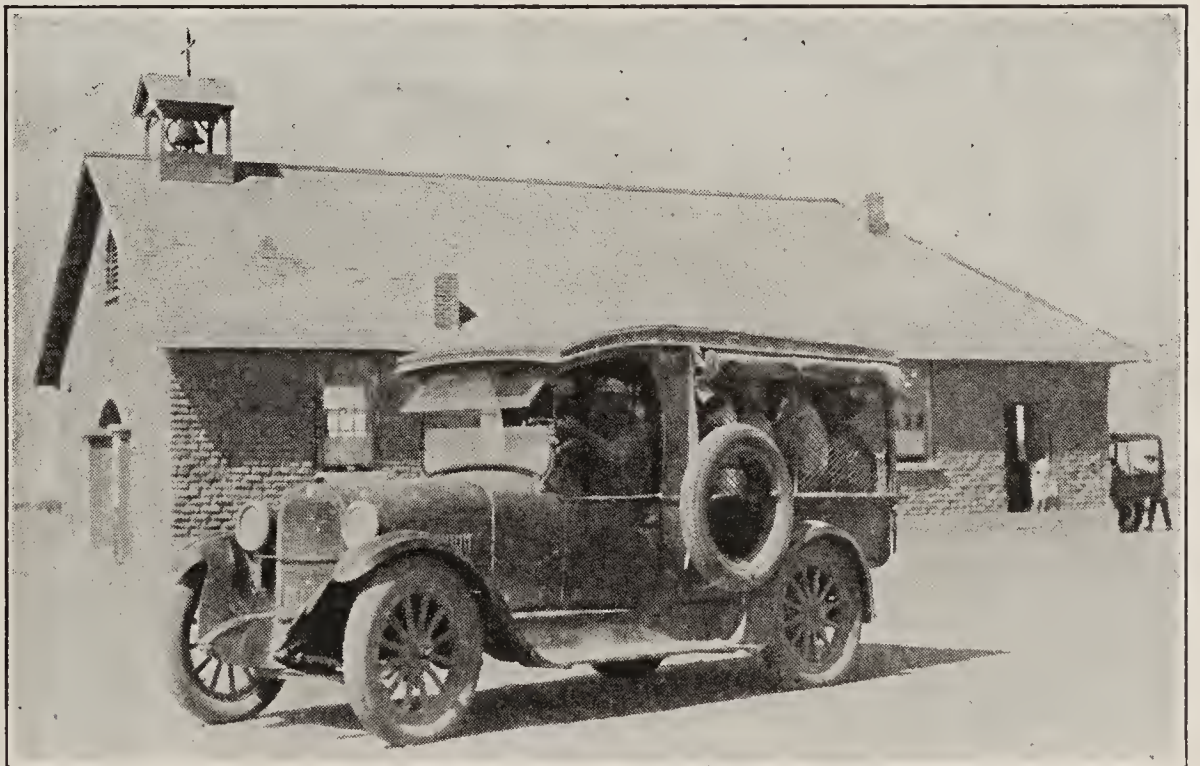
(REV.) EMANUEL TROCKUR,
O.F.M.,
Houck, Arizona.

I take care of the Phoenix Indian School and Hospital and the Phoenix Indian Tubercular Sanitarium. At the school there are seventy-nine Catholic boys and forty Catholic girls. Every Sunday morning we have Mass, at which they are all present; Sunday school follows, taught by the Sisters of the Precious Blood. On Sunday night a Catholic society, composed of Indian boys and girls, meets. Seventy or eighty are usually present. Tuesday nights religious instructions are given.

At the Sanitarium I have Mass every Sunday, for those who can sit up, and instructions on Friday night. There are about fifty Catholic patients. No hindrance is placed in our way but full cooperation is given.

At the Indian hospital there is a shifting Catholic population. The attitude there seems to me to be rather unsympathetic toward the priest, though there is no direct opposition. Much more work could be done in these three places, but I have too much other work in the parish and the community to give enough time to the Indians.

(REV.) JOHN F. COSGRAVE, S.J.,
Phoenix, Arizona.



PAPAGO DAY SCHOOL BUS
St. Joseph's School, Arizona

The Navajo Missions

TUCSON

The Navajo Indian Reservation comprises about 25,000 square miles and has a population of about 45,000 Indians. This territory is so large and the Indians so scattered that nine-tenths of them have never been baptized, and most of them know nothing about Christianity.

St. Michael's Mission is the headquarters of the nine Franciscan Fathers of the Cincinnati Province who are doing missionary work among these people. Mission centers with resident priests have been established at a number of strategic points.

The missionaries are tireless in their efforts to minister to their scattered sheep and to bring to the others a knowledge of the Gospel of Jesus Christ. Indians in places which are so distant that we are unable to visit them, are continually begging for a resident priest. Although pagans, they want religious instructions for themselves and their children.

"Father, we are going to remain pagans unless we get a priest." These are the words of George Bancroft, a Navajo Indian, who, accompanied by the head men of his district around Tuba City, travelled two hundred miles on horseback to beg for the tenth time that a priest be sent to them. A short time ago, also, Vincenti, another Navajo, crossed seventy-five miles of trackless prairie to plead the cause of his people. "How long must we beg and wait for what you know we ought to have? We are willing to build a house of prayer ourselves. What promise is fairer than this?" Who can hear such pleadings and turn a deaf ear? Evidences of such earnestness bring tears to a missionary's eyes. He thanks God that these pagan Indians show such a desire for the true Faith but his heart is saddened because he can do so little for them. More priests and catechists are urgently needed, and the means to support them. (REV.) ARNOLD HEINZMANN, O.F.M.,

St. Michaels, Ariz.



FR. BURCARD FISHER, O.F.M., WITH NAVAJO CONGREGATION

Our Lady of the Blessed Sacrament Chapel adjoining Fort Defiance Government Indian School, Arizona

Indian Missions*

<i>Diocese</i>	<i>Catholics</i>	<i>Churches</i>	<i>Priests</i>	<i>Baptisms</i>		<i>Schools</i>	<i>Pupils</i>
				<i>Infants</i>	<i>Adults</i>		
Alaska	5,535	47	20	237	58	8	545
Baker City	700	4	5	57	4	1	73
Bismarck	2,265	11	5	159	69	2	136
Boise	1,251	5	6	26	3	2	128
Cheyenne	800	6	3	81	4	1	151
Crookston	3,000	8	6	124	43	2	301
Denver	400	1	1	15	6	0	0
Duluth	2,200	12	5	154	60	0	0
El Paso	468	3	1	20	0	0	0
Fargo	3,316	13	7	361	26	2	150
Grand Rapids	1,200	9	3	46	3	2	172
Great Falls	4,265	22	12	250	30	2	235
Green Bay	1,700	6	4	74	23	4	653
Helena	4,405	7	8	231	16	2	232
Leavenworth	429	1	2	10	7	0	0
Los Angeles	2,261	23	7	120	6	1	70
Marquette	1,734	4	2	113	0	2	80
Monterey-Fresno	209	3	4	10	4	0	0
Natchez	205	1	1	15	3	0	0
Ogdenburg	1,000	1	1	23	2	0	0
Oklahoma	2,480	11	11	52	17	7	418
Omaha	700	2	1	32	15	1	52
Portland, Me.	900	3	3	20	...	3	162
Portland, Ore.	490	3	2	21	22	0	0
Rapid City	9,000	86	26	405	69	3	783
San Francisco	391	5	1	0	0
Santa Fe	9,000	28	19	477	30	4	564
Seattle	1,475	7	4	68	4	1	92
Sioux Falls	2,498	10	9	102	65	4	730
Spokane	2,976	10	4	74	6	1	72
Superior	2,285	8	5	108	6	4	371
Tucson	10,000	56	22	519	176	15	983
Total	79,538	416	210	4,004	777	74	7,153

* The number of Catholics is carefully computed from reports of Bishops and Indian missionaries. Not all missionaries rendered reports. Nor are the many thousands of Catholic Indians scattered among white people included. The total Catholic Indian population may, therefore, be safely estimated at 100,000. There are about 450 Sisters and 70 Brothers.

Financial Statement

JANUARY 1—DECEMBER 31, 1934

SUMMARY

RECEIPTS

Lenten collections, bequests, and gifts	\$185,575.48
Interest	1,603.96
	<hr/>
Balance reported, January 1, 1934	\$187,179.44
	4,746.12
	<hr/>
Total	\$191,925.56

DISBURSEMENTS

Appropriations to Negro and Indian missions	\$150,080.00
Bureau of Catholic Indian Missions, for Indian schools and office expenses	27,000.00
Printing, office expenses, etc.	2,155.87
	<hr/>
Balance on hand, January 1, 1935	\$183,235.87
	12,689.69
	<hr/>
Total	\$191,925.56

RECEIPTS

Alaska	\$122.50	Denver	\$600.00
Albany, 1933	2,347.73	Des Moines	100.00
Albany, 1934	2,721.62	Detroit	2,000.00
Alexandria	318.60	Dubuque	771.64
Altoona	1,655.07	Duluth	300.00
Amarillo	162.00	El Paso	146.00
Baker City	200.00	Erie	1,300.00
Baltimore	3,240.24	Fall River	1,243.00
Belleville	1,925.51	Fargo	400.00
Belmont Abbey	50.00	Fort Wayne	2,420.00
Bismarck	493.50	Galveston	511.93
Boise	138.00	Grand Island	397.43
Boston	6,145.00	Grand Rapids	1,000.00
Mary Fitzgerald, bequest	100.00	Great Falls	362.52
Brooklyn	7,500.00	Green Bay	950.00
Buffalo	2,500.00	Harrisburg	1,860.80
Burlington, 1933-34	3,000.00	Hartford	2,000.00
Charleston	310.00	Helena	383.82
Cheyenne	342.04	Indianapolis	1,200.00
Chicago		Kansas City	1,750.00
Cincinnati	2,500.00	La Crosse	294.69
Cleveland		Lafayette	637.03
Columbus	810.93	Leavenworth	2,000.00
Concordia	525.00	Lincoln	738.62
Corpus Christi	896.33	Little Rock	705.00
Covington	615.58	Los Angeles	2,100.00
Crookston	309.95	Louisville	2,565.23
Dallas	737.49	Manchester	1,102.67
Davenport	500.00	Marquette	200.00

RECEIPTS (*Continued*)

Milwaukee, 1933-34	\$12,000.00	Salt Lake	\$75.00
Rev. M. Oberlinkels, bequest..	1,245.02	San Antonio	841.67
Mobile	1,025.00	San Francisco	
Monterey-Fresno	362.00	Santa Fe	238.28
Nashville	475.00	Savannah	726.48
Natchez	296.62	Scranton	4,310.40
Newark	6,241.05	Seattle	1,744.31
New Orleans	2,686.01	Sioux City	1,500.00
New York	7,000.00	Rev. John Geling, bequest....	150.00
Ogdensburg	525.00	Sioux Falls	150.00
Oklahoma	274.50	Spokane	395.00
Omaha	1,609.49	Springfield, Ill.	1,500.00
Peoria		Springfield, Mass.	5,884.00
Philadelphia	11,428.81	Superior	1,046.72
John S. Litz, bequest	177.20	Syracuse	2,250.00
Pittsburgh	8,244.46	Toledo	2,443.22
Portland, Maine	5,304.71	Trenton	
Portland, Oregon	1,228.27	Doris Estate, interest	619.00
Providence	3,500.00	Tucson	540.12
Raleigh	480.53	Wheeling	1,506.16
Rapid City	155.00	Wichita	350.00
Reno	201.95	Wilmington	946.43
Richmond	1,500.94	Winona	1,123.79
Rochester	4,601.77	Miscellaneous gifts	18.08
Rockford			
Sacramento	959.53	Total collections and gifts...	\$185,575.48
St. Augustine	1,227.88	Interest	1,603.96
St. Cloud	944.83		
St. Joseph	905.78	Total receipts	\$187,179.44
St. Louis	2,122.97	Cash on hand, Jan. 1, 1934.....	4,746.12
St. Paul, 1933	5,213.98		
St. Paul, 1934	5,071.05		\$191,925.56

DISBURSEMENTS

Alexandria	\$1,200.00	Duluth	\$1,000.00
Baker City	1,150.00	El Paso	600.00
Baltimore	3,300.00	Fargo	1,050.00
Belleville	1,000.00	Galveston	2,100.00
Belmont Abbey	330.00	Grand Rapids	1,000.00
Bismarck	1,050.00	Great Falls	850.00
Boise	1,150.00	Helena	1,350.00
Buffalo	1,000.00	Indianapolis	800.00
Charleston	3,650.00	Kansas City	1,000.00
Cheyenne	300.00	Lafayette	5,000.00
Corpus Christi	3,600.00	Leavenworth	1,900.00
Covington	500.00	Lincoln	450.00
Crookston	1,500.00	Little Rock	1,750.00
Dallas	1,100.00	Los Angeles	1,350.00
Denver	250.00	Louisville	2,700.00
Detroit	800.00	Marquette	850.00

DISBURSEMENTS (Continued)

Milwaukee	\$1,600.00	Sioux Falls	\$700.00
Milwaukee, 1933	1,100.00	Spokane	1,600.00
Mobile	3,600.00	Superior	1,200.00
Monterey-Fresno	150.00	Tucson	3,900.00
Nashville	2,000.00	Wilmington	1,200.00
Natchez	4,500.00	Vicariate-Apostolic of Alaska...	2,150.00
New Orleans	4,000.00	Prefecture-Apostolic of the	
New York	2,400.00	Mountain Province, Philip-	
Ogdensburg	500.00	pines	4,000.00
Oklahoma	2,300.00	Josephite Fathers, for St. Jos-	
Omaha	2,000.00	eph's Seminary and Epiphany	
Philadelphia	3,400.00	College	4,700.00
Portland, Maine	700.00	Fathers of Divine Word, for St.	
Portland, Oregon	700.00	Augustine's Seminary, Bay St.	
Raleigh	2,000.00	Louis, Miss.	3,850.00
Rapid City	2,550.00	Sisters of Blessed Sacrament, for	
Reno	100.00	Colored and Indian Missions	25,000.00
Richmond	4,500.00	Bureau of Catholic Indian Mis-	
St. Augustine	3,350.00	sions:	
St. Joseph	1,200.00	Indian School appropriation..	22,000.00
St. Louis	1,500.00	Expenses of Bureau	5,000.00
Salt Lake	250.00		
San Antonio	1,900.00	Total Appropriations	\$177,080.00
Santa Fe	1,900.00	Printing and office expenses....	2,155.87
Savannah	4,500.00	Balance on hand, Jan. 1, 1935	12,689.69
Seattle	3,450.00		
			\$191,925.56

Rules Governing Applications for a Share in the Mission Funds

THE Commission will consider only applications which are received through the Most Reverend Ordinaries, and will place in their hands the allocations which are made for the work under their charge.

They who ask for a share of the funds are respectfully requested to state as precisely as possible the amounts required for the various projects which they propose to realize during the coming year.

Application must be made each time an appropriation is desired. It will be taken for granted that a mission which does not apply for assistance does not expect a share of the funds.

The Commission expects of each Bishop who receives aid a statement giving in detail the exact share of the allowance which each of the mission interests in his diocese has received. Only upon receipt of such information can a new appropriation be made.

Spiritual Privileges

IN audiences held July 23 and December 3, 1882, Pope Leo XIII was pleased to grant “a plenary indulgence to be gained by each and all the faithful of both sexes on the day when the collection is taken up for the erection and support of Catholic churches and schools for the Indians and Negroes, provided that they, having with contrite hearts approached the Sacrament of Penance and received Holy Communion, piously visit a church in which the alms is collected and pray for the spread of our holy Faith and for the intentions of the Sovereign Pontiff.” (Con. Plen. Balt. III Acta, Tit. viii, cap. ii.)

Helpers of the missions share, moreover, in the apostolic labors of the priests and religious engaged on the missions, in their prayers and Holy Masses, and in the grateful prayers of the Indians and the Negroes.

Our Negro and Indian Missions

The Church continues the work of the Good Shepherd in the Negro and Indian missions. In the Church and through her, the Shepherd of Souls now brings, not only sympathy and comfort, but the true life-giving virtue of His Redemption, to the thousands of Indians and Negroes who have been gathered into His fold. It is He that acts, as of old, through the apostolic priests who are laboring to fill up His fold and through the consecrated women who teach in the Negro and Indian schools. But, besides these faithful assistants, He depends upon the clergy and the laity of the rest of the Church to collaborate with Him in this saving ministry. It is their privilege and their duty, by their sympathetic interest, their prayers, and their material assistance, to make the merits of the Savior's plentiful Redemption available to the poor, lowly, under-privileged children of God.

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